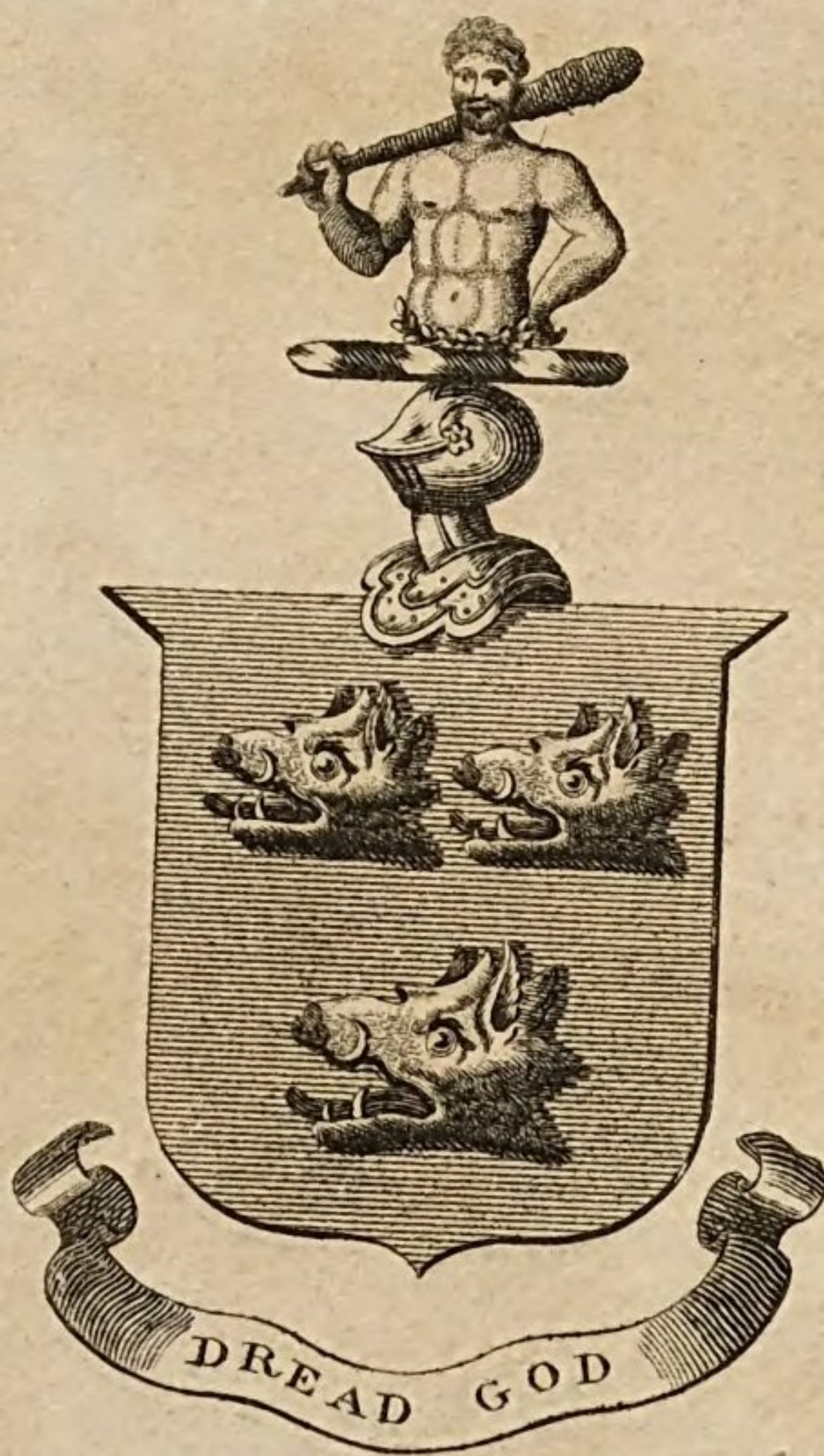


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PARADISE LOST;

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PARADISE LOST;

A POEM:

IN TWELVE BOOKS.

BY JOHN MILTON.

A NEW EDITION:

WITH

AN ABRIDGMENT OF THE COPIOUS AND LEARNED NOTES

COLLECTED BY

BISHOP NEWTON;

TOGETHER WITH ADDITIONS, AND A LIFE OF THE AUTHOR,

BY

THE REV. JOHN EVANS, A.M.

IN TWO VOLUMES.

VOL. I.

ILLUSTRATED BY ENGRAVINGS.

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PATERNOSTER-ROW.

1804.



TO THE
REV. RICHARD VALPY, D.D. F.S.A.

MASTER OF A MOST RESPECTABLE SEMINARY

AT READING, BERKS,

THIS EDITION

OF AN IMMORTAL POEM,

RENDERED MORE SUBSERVIENT TO THE PURPOSES OF
INSTRUCTION AND ENTERTAINMENT

BY

AN ABRIDGMENT OF NOTES,

COLLECTED FOR ITS ELUCIDATION BY AN

ILLUSTRIOUS PRELATE OF THE CHURCH OF ENGLAND---

IS INSCRIBED AS A MARK OF ESTEEM,

BY HIS MUCH OBLIGED FRIEND,

J. EVANS.

Islington, July, 1804.

TO THE

SEN. RICHARD J. LEE, D. C. S. A.

MASTER OF A MOST RESPECTABLE FIRM

AT BIRMINGHAM, ENGLAND

THIS FIRM

OF BIRMINGHAM, ENGLAND

AND THE FIRM OF BIRMINGHAM, ENGLAND

IN THE CITY OF BIRMINGHAM, ENGLAND

BY THE FIRM OF BIRMINGHAM, ENGLAND

FOR THE FIRM OF BIRMINGHAM, ENGLAND

IN THE CITY OF BIRMINGHAM, ENGLAND

IN THE CITY OF BIRMINGHAM, ENGLAND

BY THE FIRM OF BIRMINGHAM, ENGLAND

A. R. LEE

FOR THE FIRM OF BIRMINGHAM, ENGLAND

ADVERTISEMENT.

BY THE EDITOR.

SENSIBLE and learned men have, at different times, employed their talents for the illustration of *PARADISE LOST*. The result of their labours has been concentrated by the indefatigable Bishop Newton in his notes to the edition of that poem which was published about fifty years ago, and which met with an uncommon degree of acceptance from the public. Having been in the habit of reading this admired edition of *PARADISE LOST* to my own pupils once a year, with the view of improving their taste, and of imparting to them a relish for the beauties of genuine poetry--it occurred to me that an abridgment of its copious and excellent notes would prove an acceptable present, not only to young people, but to readers of every description. At the bottom of the page therefore, in the

present edition, obscure terms arising either from obsolete language, or from references to passages of scripture, or from allusions to geography, history, mythology, &c. receive an explication. The head-lines also will lead the young mind to recognise those rapid transitions which critics have always ranked among the fascinating charms of poetry. The task has been the amusement of my winter evenings, and I trust the intelligent reader will not, upon a candid examination, be inclined to deny me the humble praise of industrious fidelity.

Engaged in the education of youth, no apology is offered for having undertaken such an edition of PARADISE LOST. With the classic excellencies of our British Homer the mind cannot be too much familiarised. In no other human production have profane and sacred learning been so happily united. The intellect of Milton seems to have dilated itself along with the boundless immensity of the subject. The coruscations of his genius, and the energies of his diction, infinitely surpass the ordinary effusions of humanity.

With respect to the *Life of MILTON* no novelty can be expected. In general I have followed the

elegant and spirited narrative of Mr. Hayley--- that account having given me most satisfaction. I have consulted likewise all the other biographies of this truly great man ; and have indeed, agreeable to the maxims of the old eclectic philosophy, chosen what has appeared worthy of approbation : and amply will my labour spent on this edition be repaid---provided any thing has been done towards the illustration of a poet, who, notwithstanding the lapse of more than a century, may at once be pronounced the wonder and glory of his country.

“ It is by the epic compositions of MILTON alone (says his ingenious biographer, Mr. Hayley) that England may esteem herself a rival of antiquity in the highest province of literature : and it appears therefore just, that the memory of a man to whom she is indebted for the purest, the most extensive, and most permanent glory, should for ever excite her affectionate veneration.”

I. E.

Islington, July, 1804.

element and spiritual qualities of the English
 than account having given me most satisfaction.
 I have consulted likewise all the other historians
 of this truly great man; and have indeed, drawn
 him to the heights of the old Celtic philosophy;
 because what has appeared worthy of approbation;
 and apply with my labor, great on this subject
 in regard to the history of the man, has been done
 towards the illustration of a poet, who, perhaps
 stands the focus of more than a century; and of
 such to demonstrate the manner and style of his
 country.

It is by the late antiquaries of Britain
 where we find the fragments of the old
 that the English and Celtic people, and
 history in the highest manner of literature;
 and it appears thereby, that the manuscript
 is more to show the is in the fact, the
 most extensive, and most perfect of any, should
 for ever be a great and useful treasure.

SKETCH
Amelia OF *Carlton*
THE LIFE AND WRITINGS
OF
JOHN MILTON.

The muse of MILTON in his infant days
Lisp'd in sweet numbers, pour'd prolific lays:
With dauntless soul his little arms he spread
To grasp the wreaths which hung from Homer's head.
Rous'd by the wonders of the classic page
He gave to study all his early age;
In thirst of knowledge and his fav'rite lore
He sought instruction on a foreign shore,
Court'd the muses in Italian plains
Where his lov'd Tasso pour'd his melting strains.
Crown'd with th' applauses of imperial Rome
He turns his footsteps tow'rd his native home;
There gives to Wisdom all his studious hours
And gives expansion to his mighty powers:
At length prepar'd he spreads his wings for flight,
And seeks the realms of uncreated light!

LINN'S *Powers of Genius.*

THE Life of the illustrious JOHN MILTON has been written by so many different authors, that no fresh information can be expected on the subject. It may, however, prove useful to collect into a small compass, the scattered particulars which have already been related concerning this prodigy of genius, whose writings will be coeval with our language, conferring a permanent splendour on our national dignity. Homer in Greece, Virgil among the Romans, and Milton in Britain, are a triumvirate of epic poets, whose names will be pronounced by every scholar with sentiments of delightful veneration,

John Milton was born at the house of his father, in Bread-street, London, on the 9th of December, 1608. His parents were both of them persons of respectability. The father was a scrivener, a profession which at that period embraced the two lucrative branches of drawing contracts and of lending money. His mother, according to his own account of her, sustained an excellent character, and was beloved for her extensive charities.

The father, who possessed eminent musical abilities, must have perceived the genius of his son, and fostered its first openings towards maturity. Accordingly we find that such care was taken in the improvement of his mind, that his education blended the advantages of private and public instruction. *Such* a parent and *such* a son are worthy of admiration. Witness the following beautiful Address of Milton to his Father, translated from the Latin by the late Mr. Cowper :

My FATHER ! for thou never bad'st me tread
The beaten path and broad, that leads right on
To opulence, nor didst condemn thy son
To the insipid clamours of the bar,
To laws voluminous and ill-observ'd ;
But wishing to enrich me more---to fill
My mind with treasure---led'st me far away
From civic din to deep retreats---to banks
And streams Aonian, and with free consent
Didst place me happy at Apollo's side.

Milton's first domestic tutor was the Rev. Thomas Young, for whom he entertained the warmest regard and affection. To him he addressed two Latin epistles, full of the tenderest wishes for his welfare and happiness. This worthy man was exiled on account of his religious sentiments, and took up his abode at Ham-burgh. It may, however, gratify the benevolent reader to be informed, that he was in a few years returned to the circle of his friends, and became master of Jesus College, Cambridge.

The pupil after having quitted Mr. Young, was placed at St. Paul's school, where he made a rapid

progress in the Latin language. This seminary was then under the care of Mr. Gill and his son, to the latter of whom he wrote three Latin epistles, which are pleasing memorials of the friendship which subsisted between them.

On the 12th of February, 1624, Milton (now sixteen years of age) became pensioner of Christ's College, Cambridge. At first, his treatment was not liberal, owing, it is supposed, to some free expressions which he dropt relative to their mode of education.

After seven years passed in Cambridge he retired to the house of his father, who now resided at Horton, in Buckinghamshire. Here he devoted himself to study. In a letter to his friend, Charles Diodati, we are informed of his intense application. The poet, however, speaks with modesty of his attainments, though it is supposed that he had already written his *Comus*, his *Lycidas*, his *Allegro* and *Penseroso*, at this retreat in the country.

Having lived beneath the roof of his father five years, he took lodgings in London, and attended to music and the mathematics. His mother, however, dying soon after, he prevailed with his surviving parent to permit him to visit the continent. He obtained some directions for his travels from the accomplished Sir Henry Wotton, and set off for Paris in 1638, where he met with the politest reception.

During his travels he had the pleasure of becoming acquainted with three eminent men in the republic of letters---*Grotius*, *Galileo*, and *Manso*, the friend and biographer of Tasso, the Italian poet of famous memory. His interview with such men must have been interesting, and it were to be wished that more particulars had been communicated to us respecting it. *Grotius* he found at Paris, then minister of Sweden—*Galileo* he saw in the prisons of the Inquisition at Florence—and *Manso* resided at Naples, who treated our poet with the kindness of genuine hospitality.

From Naples, Milton designed to proceed to Sicily and Greece—but the state of his native country called

him home. The Parliament and Charles the First were now unhappily falling out, and our illustrious traveller relinquished the extension of his travels, that he might take a part in that grand national contention.

Upon his return to England, he took up his residence in St. Bride's-church-yard, London—here he received the two sons of his sister, John and Edward Philips, for his pupils. But this situation was soon exchanged for a house in Aldersgate-street, which, on account of its spaciousness, was more suited for his purpose. Here he received other scholars, and laboured for some time in the useful and respectable employ of instructing the rising generation.

At this period Milton began to take a part in the rough controversies of the times. *Four Pieces* were written within the compass of two years; but justice requires it to be mentioned, that his controversial writings are too abusive—for which fault an apology may be found when we recollect the turbulence of the period in which he lived. The passions of both parties were inflamed—hence each partizan indulged himself in the language of reprobation.

In 1643, at the age of thirty-five, our controversialist married Mary, daughter of Richard Powell, of Forest Hill, near Shotover, in Oxfordshire. A few weeks after their marriage a curious incident occurred. The lady, under the pretence of visiting her father deserted him—for, having given her permission to stay till Michaelmas, she refused to return at the expiration of that period. Indeed his nephew Philips intimates, that upon his application for his wife, the *husband* was treated with contempt. The cause of this procedure is attributed to politics, for *her* family was attached to the king, and Milton himself to the parliament. Be this as it may, the poet resented this treatment. In the year 1644, he published the *Doctrine and Discipline of Divorce*, wherein he contended that other causes besides adultery may be just grounds for separation. This piece procured Milton many enemies; but he published some vindications of the doctrine he had maintained.

It is a little remarkable, that speaking of matrimonial infelicity, he terms it “a secret affliction of an unconscionable size to human strength.” This phraseology shews that his sensibility was awakened to the extent of the evil which he had sustained.

During this affliction, however, his vigorous mind produced his *Tractate on Education*, and his *Areopagitica*, being a speech for the liberty of unlicensed printing. The former production evinces how conversant the mind of its author was with every part of literature, and how desirous he was that the understandings of youth should be impregnated with the richest stores of information. As to the latter treatise, Mr. Hayley remarks, that we may justly call it, what he has defined a good book to be—“the precious life-blood of a master spirit, embalmed and treasured up on purpose to a life beyond life.”

In 1645 appeared his early poems, both in the English and Latin languages—they were comprised in a small volume, and their publication in this compact form was obtained by the author’s permission.

Milton, weary of his solitary life, occasioned by the flight of his spouse, was about to carry this doctrine of divorce into action. He even paid his addresses to a lady, and nothing but her scruples respecting the legality of such a connection prevented the union. But at this juncture an unexpected incident occurred. One day conversing with a relative, whom he frequently visited, in St. Martin’s-lane, his wife was introduced to him, kneeling and beseeching his forgiveness! He forgave her—for it seems “his generous nature was more inclinable to reconciliation than to perseverance in anger and revenge.”

Fenton observes, that this interview might have suggested to Milton the following passage, in which Eve’s situation after transgression is most happily delineated :

..... Her lowly plight
Immoveable, till peace obtained from fault
Acknowledged and deplored in Adam wrought
Commiseration ; soon his heart relented

Towards her, his life so late and sole delight,
 Now at his feet submissive in distress !
 Creature so fair his reconciliation seeking,
 His counsel whom she had displeas'd, his aid
 As one disarm'd, his anger all he lost.

Soon after this reconciliation between Milton and his wife, he received into his house her family also, who, having attached themselves to the royal party, were along with them almost ruined. Here they remained till their affairs were adjusted. This was in itself a generous action—but considered with regard to their former behaviour towards him, it may be denominated a deed of the purest benevolence. The circumstance shews the poet in an amiable point of view, and should operate in his behalf with those persons who are intent on blackening his reputation.

Having published, in 1649, *The Tenure of Kings and Magistrates*, he began to write an *History of his own Country*, but was unexpectedly called to be *Latin Secretary* to the Parliament. For this office he was well capacitated, and acquitted himself with singular ability. His first performance in this new station was his *Iconoclastes*, or the Image-Breaker. This work was designed to counteract the effect of that celebrated book known by the name of *Icon Basilike*, or Royal Image, supposed to have been written by Charles the First, and circulated by his adherents, in order to excite the public commiseration. The next production of his pen attracted great attention, and was the means of rendering his name celebrated in foreign nations. Salmasius, a learned foreigner, undertook to vindicate the character and memory of the decapitated monarch, and of course spoke of the proceedings of parliament towards him in terms of the strongest indignation. Milton was appointed to answer him, and this task he accomplished in a manner that drew upon him universal observation. In 1651, therefore, he produced his most elaborate Latin performance, his *Defence of the People of England*. Here he exerted the energy of his extraordinary mind and overwhelmed his adversary with con-

fusion. Compliments flowed in upon him from almost every quarter; for he himself declares, "This I can truly affirm, that as soon as my *Defence of the People* was published, and read with avidity, there was not in our metropolis any ambassador from any state or sovereign, who did not either congratulate me, if we met by chance, or express a desire to receive me at his house, or visit me at mine." Milton was particularly gratified by the applause of Christiana, Queen of Sweden, who, in the commendation of the performance, had made this just distinction—that Milton was friendly to good sovereigns, though an inveterate enemy to tyrants of every description.

Not long after this period he became blind—the left eye losing its sight in 1651, the other in 1654. Under this sore affliction he retained his usual cheerfulness, and herein appears the native dignity of his mind.

It seems that the appearance of Milton's eyes was not injured by the loss of his sight; they continued to possess that clearness and even brightness for which they had always been distinguished. Milton, alluding to this deceitfulness of his eyes, addresses his enemies, who had accused him of hypocrisy, with this pleasant remark—"This is the *only* instance of my hypocrisy; but *this*, I can assure you, is sorely against my will."

In 1654, Milton, at this time entirely deprived of sight, again buckled on his armour, and entered the field of controversy. His *Second Defence of the People* now appeared, and in the ensuing year he put forth a *Defence of Himself*, in which he refuted the calumnies which the malevolence of his enemies had heaped upon him. Of the former piece, Mr. Hayley remarks—"it proves that the mind of this wonderful man united to the poetic imagination of Homer the argumentative energy of Demosthenes."

He had now for some time lost his wife; but the lone condition of a widower did not accord with his feelings. Accordingly he soon married Catherine, the daughter of Captain Woodcock, with whom he lived many years, and enjoyed no small share of connubial felicity. Up-

on her decease he dedicated a sonnet to her memory, fraught with the tenderest affection.

In 1659, he published two treatises—the one *On Civil Power in Ecclesiastical Causes*, the other *On the likeliest Means of removing Hirelings out of the Church*. By these productions their author meant to subserve the advancement of religion, which has been injured by the secular and unworthy purposes to which it has been appropriated.

But the restoration of Charles the Second, 1660, was now approaching, and this event endangered his safety. From April to August of that memorable year, he secreted himself at a friend's house in Bartholomew Close, and at the expiration of that period, being included in the Act of Oblivion, he came abroad. This unexpected deliverance is ascribed to Sir William Davenant, in return for the preservation of his own life, procured by Milton's interest, when he himself was under condemnation, 1650. This proceeding reflects credit on both parties. Sir William had been Poet Laureat to Charles the First—between these two brother poets, therefore, a sympathy subsisted, which the violence of opposite and jarring politics was not able to extinguish. In such turbulent times, it is gratifying to discover traits of character so honourable to humanity. Of the fact no doubt can be entertained. Johnson admits that Milton's life was saved by Davenant—and Anthony Wood records that Davenant's life was preserved by Milton. These are authorities which place the procedure beyond suspicion. It rests on a basis which cannot be overthrown.

Milton, after this his fortunate escape, having terminated his political life, took a house in Holborn, and then removed to Jewin-street, where, in the 54th year of his age, he espoused his third wife, Elizabeth Minshall, a lady of Cheshire.

In 1661 he published a small piece, entitled, *Accidence commenced Grammar*, by the use of which the elements of the Latin language might be more easily attained. His *Sampson Agonistes* is supposed to have

been written about this period, and it contains many exquisite passages, which allude not only to his own singular situation, but to the fate of many of his contemporaries, who perished on the scaffold. The concluding lines of this drama constitute a prayer, evidently for himself, peculiarly devout and appropriate :

..... : In fine
 Just or unjust alike seem miserable,
 For oft alike both come to evil end,
 So deal not with this once thy glorious champion,
 The image of thy strength and mighty minister.
 What do I beg ? how hast thou dealt already ?
 Behold *him* in his state calamitous, and turn
 His labours, for thou can'st, to peaceful end.

The prayer appeared to have been fulfilled from the tenor of the remaining portion of his pilgrimage.

In passing through the pleasantly retired village of St. Giles Chalfont, Buckinghamshire, in February 1800, I could not help visiting the house whither the great Milton retired from the plague of 1665, then raging in the metropolis with uncommon fury. It is at present in a decayed and ruinous condition. It is inhabited by a poor family, who shewed me a closet which they called *Milton's Study* ; the window of which was stopped up on account of the tax—its darkness, connected with the blindness of the bard, gave rise to melancholy impressions. Here probably was written *Paradise Regained* ! for Elwood, the honest Quaker, who had been introduced to him for the purpose of improving himself by the perusal of the classical writers—suggested the idea of such a work just before he came to Chalfont, and the poet presented him with it on his return to London. Milton had indeed given him the perusal of *Paradise Lost* in manuscript, who, having read it, upon returning the copy put this quaint interrogation—“ What hast thou to say to *Paradise Found* ?” This simple, yet natural question, gave rise to *Paradise Regained* ! Over the entrance of the house arms are affixed—from which circumstance, and others communicated to me, it must have been at the time of

Milton's residence one of the neatest houses in the village. Elwood, who had procured it for him, and who mentions it in his own memoirs, calls it a *pretty box*, and even now it has not lost all traces of its former respectability.*

His *Paradise Lost* appeared in 1667, and was sold to a bookseller for the paltry sum of five pounds. The agreement, indeed, further stipulated, that the same sum should be paid after the sale of 1500 copies of the first edition, and *five* in the same manner both on a second and third. The number of each edition being limited to 1500 copies. In April 1669, the author received his second payment of five pounds. The second edition came forth in the year of his death, and the third in four years after that event. His widow, who inherited a right to the copy, sold all her claims to Simmons, the bookseller, for eight pounds, in December 1680—so that *twenty-eight pounds* paid at different times in the course of *thirteen* years, is the whole pecuniary reward which this performance produced to the poet and his widow!! Such is the account given by Mr. Hayley, and he justly remarks, that the terms of this contract are such, as a lover of genius can hardly hear without a sigh of pity and indignation.†

With respect to the reception of this poem various opinions have been entertained. Some contend that its merits were not instantly discerned, and that it lay neglected by readers of almost every description. Others, rejecting this statement are inclined to a different view of the subject; they insist, and justly, that the sale of *thirteen hundred* copies in two years affords proof of its favourable reception, especially as Johnson observes, “the sale of books was not in Milton's age what it is

* See the *Juvenile Tourist*, or Excursions through England and Wales, interspersed with historical Anecdotes and poetical Extracts, for the Improvement of the rising Generation, by J. Evans.

† The original form of *Paradise Lost* was somewhat altered in subsequent editions. The first impression contained only ten books, in a small quarto---but the long narration of the *seventh* and of the *tenth* was divided, which produced *two* books more, the state in which it has since remained.

in the present ; for the nation had been satisfied from 1623 to 1644, that is forty-one years, with only two editions of the works of Shakespeare, which probably did not together make one thousand copies." He was also honoured with flattering tokens of approbation. Marvel and Barrow, in their verses prefixed to *Paradise Lost*, shew that they were sensible of the excellencies of the poem, and were desirous of blazoning forth its merits to the world. Dryden declared that, in the muse of Milton, the excellencies of Homer and Virgil were combined. Witness his famous lines almost too well known to be here introduced :

Three poets, in three distant ages born,
Greece, Italy, and England did adorn ;
The first in loftiness of thought surpast,
The next in majesty, in both the LAST ;
The force of nature could no farther go,
To make a THIRD, she join'd the other two!

A higher compliment could not be paid to our author, who, upon the perusal of these lines must have been gratified. But notwithstanding these praises, which poured in upon him from many quarters, the work itself did not attain to the full meridian of its celebrity till Addison wrote his illustrative papers in the year 1712. With a view therefore to this its *future* success, Johnson penned the following beautiful passage : " Fancy can hardly forbear to conjecture with what temper Milton surveyed the silent progress of his work, and marked his reputation stealing its way in a kind of subterraneous current through fear and silence. I cannot but conceive him calm and confident, little disappointed, not at all dejected, relying on his own merit with steady consciousness, and waiting without impatience the vicissitudes of opinion, and the impartiality of a future generation."

With respect to the blank verse, in which *Paradise Lost* was written, and for which the bookseller thought proper to apologise at its first publication, Lord Orford has made the following just observations on the sub-

ject: "Milton's soul (says he) was full of poetry, sense, and fire, and he had improved all those qualities by studying the best models. Thus prepared, he gave aloose to his genius, which was too impetuous and sublime to be curbed by the mechanism of rhyme, which would often have impeded his expressing all he felt, and oftener, perhaps have obliged him to add frigidities to help out the return of the sound. The language therefore of Milton's blank verse was not studied, but *the natural application of his own tongue to deliver his own ideas.*"

Cowper also a very competent judge, remarks with his usual discernment—"Was there ever any thing so delightful as the music of the *Paradise Lost*? It is like that of a fine organ—has the fullest and deepest tones of majesty with all the softness and elegance of the Dorian flute."

After the publication of *Paradise Lost*, Milton, in 1670, presented himself to the public in a new character, that of the historian of his country. He produced, however, only six books, which, commencing at the earliest period of our history, brought it down to the Conquest. It abounds with erudition and shrewd remarks. It exhibits the mind of the author, whose talents were commensurate with his subject. His character of Alfred has been much admired—impressed with the virtues of this monarch in a dark and barbarous age, his pencil has sketched a vivid portraiture of them with fidelity!

The next year came forth his *Paradise Regained* and *Samson Agonistes*, both of which have been already mentioned, and somewhat explained. The former piece, it has been said, was preferred by Milton to his *Paradise Lost*, but this it seems is not correct, for he only expressed himself hurt by the inferior opinion entertained of *Paradise Regained*; Mr. Hayley, therefore, remarks on this subject—"To censure the *Paradise Regained*, because it does not more resemble the preceding poem, is hardly less absurd than it would be to condemn the moon for not being a sun, instead of

admiring the two different luminaries, and feeling that both the greater and the less are visibly the work of the same divine and inimitable power."

In 1672 he condescended to publish *A New Scheme of Logic according to the Method of Ramus*, for the initiation of students in philosophy, and in 1673 he favoured the world with his last publication—*A Treatise of True Religion, Heresy, Schism, Toleration, and the best Means to prevent the Growth of Popery*. The title of this performance indicates that regard for religion which always predominated in the breast of Milton. Unlike the wittings of the present day, his comprehensive mind was sensible of the value of revelation. Protesting also against its abuses, he laboured to promote its purity, persuaded that its unadulterated doctrines and genuine precepts accord with the best interests of mankind. Indeed to the Bible, the poet stands indebted for the finest passages of his works. His fancy, naturally fervid, was heated and sublimed by the discoveries of the gospel of JESUS CHRIST. Impregnated by its truths, and led forth in imagination to survey the territories of happiness and misery, which lie concealed in the eternal world, his muse ventured upon—

Things unattempted yet in prose or rhyme!

Milton now drew near his latter end; for the gout had shattered his constitution. On Sunday evening, the 15th of November, 1674, he expired at his house in Artillery-walk, near Bunhill-fields, without a sigh or a groan. The attendants in the chamber were not apprised of his dissolution; so quietly did this great and good man terminate his mortal career.

With respect to the person of Milton, particulars have been transmitted down to us. Aubrey informs us "that his harmonical and ingenuous soul dwelt in a beautiful and well-proportioned body."—"His deportment (says Anthony Wood) was affable, and his gait erect and manly, bespeaking courage and undauntedness." Richardson also tells us, "that an ancient

clergyman of Dorsetshire found John Milton in a small chamber hung with rusty green, sitting in an elbow chair, and dressed neatly in black, pale, but not cadaverous, his hands and fingers gouty, and with chalk stones." The same writer likewise assures us, "that HE used also to sit in a grey coarse cloth coat, at the door of his house near Bunhill-fields, in warm sunny weather, to enjoy the fresh air, and so, as well as in his room, received the visits of people of distinguished parts as well as quality." These brief sketches of Milton's person are too interesting to be omitted, and it may be added, that his hair was light brown, his eyes dark grey, and his complexion so fair, that at college, according to his own expression, he was styled, "The Lady," an appellation used by way of distinction.

He left behind him a widow and daughters, who were not distinguished for any extraordinary qualities, either of body or mind. Of the branches of the family there seems now to be an extinction. With respect to his *widow*, it may just be observed, that in a posthumous volume of discourses by Mr. Isaac Kimber, author of an excellent Abridgment of the History of England, may be found her funeral sermon, preached on the day of her interment, March 10, 1726, at Namptwich, Cheshire. She constantly attended his ministry, but the discourse, to my great disappointment, contains no particulars of her biography. From *her* it is possible that the preacher may have obtained anecdotes of Milton in the shade of private life, which would have been illustrative of the poet's character, and gratifying to the world. It is even probable that the inquisitive mind of Mr. Kimber would avail itself of the opportunity to procure such information—yet nothing of the kind is mentioned; and therefore those anecdotes, were they ever obtained, have been suffered to pass into oblivion!

His remains were interred in the church of St. Giles, Cripplegate, and his obsequies were attended by persons of the greatest respectability. Near the spot was erected, in the year 1793, an elegant monument, con-

taining a bust of the deceased, with the following inscription beneath it :

JOHN MILTON,
Author of PARADISE LOST,
Born December, 1608,
Died November, 1674,
His Father, John Milton, died March, 1646.
They were both interred in this Church.

SAMUEL WHITBREAD POSUIT, 1793.

At the bottom of this inscription the sculptor has placed a flaming sword, around which a serpent entwines itself, and in whose mouth an apple is held, emblematical of the transgression of our first parents !

I scarcely ever pass this repository of the dead without feeling a kind of reverence for the spot where my favourite poet lies interred ; and when I went thither to copy the above inscription, my admiration was kindled by contemplating the munificence of the late excellent Mr. Whitbread, who had paid this tribute of respect to his memory. Mr. Benson, in the year 1737, offered a similar token of regard, by placing his bust in Westminster Abbey.

Not long since, the spot where Milton lay buried was opened, and an imperfect skeleton, supposed to be his, was subjected to public inspection. Great doubt, however, has been entertained respecting the reality of these remains ; nor can the contemplation of them be by any means denominated a laudable curiosity. Mr. Capel Loft has made the following beautiful remarks on the subject :—“ But whether the remains of that body which once was Milton’s, or those of any other person, were thus exposed and set to sale, death and dissolution have had their empire over these. The spirit of his immortal works survives invulnerable, and must survive. These are his best image, these the reliques which a rational admiration may cherish and revere ! The memory of the perfections which we esteem effaces the humiliation and horrors of the tomb, and instead of ransacking the sepulchre with idolatrous su-

perstition, for the mouldering and undistinguished fragments which it decently conceals, such a remembrance operates no weak spells with bones and dust; its holier and diviner magic invests its object with anticipated immortality, and loses every frail and perishable idea in those contemplations which pursue the future progress of renovated and exalted existence, through the ages of eternity! For minds susceptible of *these* hopes and aspirations, MILTON wrote. Views less animated, sublime, and interminable, would have been too narrow for the mind which could conceive and execute *such* a poem."

On this incomparable work, *Paradise Lost*, no explanatory remarks will be here expected. To the amiable Addison, the laborious Newton, the acute but eccentric Warburton, the masculine Johnson, the ingenious Mr. Hayley, as well as to others who have laboured with a commendable industry in the same department, we are under great obligations for their services in the elucidation of this master-piece of English poetry. Johnson, though he entertained prejudices against the political and religious tenets of Milton, yet to *his* POEM he has done ample justice. The merits of *Paradise Lost* extorted from the critic a sublime tribute of applause, which otherwise would have been assuredly denied.*

The poets also have been liberal in their commendations of our immortal bard. The testimonies of two gentlemen, and of two ladies, on the subject shall be transcribed.

Mr. Hayley thus poetically expresses himself:

Apart, and on a sacred hill retir'd,
Beyond all mortal inspiration fir'd,

* The purport of Mr. Hayley's elegant and spirited narrative is to vindicate him from the aspersions of Johnson, which he has satisfactorily accomplished. The subjoined conjectures on the origin of *Paradise Lost*, together with its appendix, are well worthy of attention.

XXV

The mighty MILTON sits---an host around
 Of listening angels guard the holy ground ;
 Amaz'd they see a human form aspire,
 To grasp with daring hand a seraph's lyre,
 Inly irradiate with celestial beams,
 Attempt those high, those soul-subduing themes,
 (Which humbler denizens of Heaven decline,)
 And celebrate with sanctity divine
 The starry field from warring angels won,
 And God triumphant in his victor son !
 Nor less the wonder and the sweet delight
 His milder scenes and softer notes excite,
 When at his bidding Eden's blooming grove
 Breathes the rich sweets of innocence and love.
 With such pure joy as our forefather knew,
 When Raphael, heavenly guest, first met his view,
 And our glad sire, within his blissful bow'r,
 Drank the pure converse of th' ethereal pow'r,
 Round the blest bard his raptur'd audience throng,
 And feel their souls imparadis'd in song !

The late Mr. *Cowper* thus illustrates his admiration
 of our poet with his accustomed energy :

Ages elaps'd ere Homer's lamp appear'd,
 And ages ere the Mantuan swan was heard ;
 To carry nature lengths unknown before,
 To give a MILTON birth, ask'd ages more !
 Thus genius rose, and set at ordered times,
 And shot a day-spring into distant climes ;
 Ennobling every region that he chose,
 He sunk in Greece, in Italy he rose,
 And tedious years of gothic darkness pass'd,
 Emerg'd all splendour in our isle at last !
 Thus lovely halcyons dive into the main,
 Then shew far off their shining plumes again.

Lady Manners, in her *Review of Poetry*, has thus
 happily characterised the author of *Paradise Lost* :

Strong description, thoughts sublime,
 Soaring beyond place or time,
 Scenes of wonder, terror, pain,
 Glow through MILTON's lofty strain !
 Whether his aspiring flight,
 Joins the dazzling sons of light,
 Or amid the infernal reign
 Meets the fall'n angelic train,

XXVI

Or in Eden's blissful groves
With the first of mortals roves:
Awful grandeur still is shewn,
Unexampled and alone!

Mrs. *West*, in her *British Poetry*, thus feelingly mentions our poet, and alludes to the circumstances under which the poem was written, and by which the energies of an ordinary mind would have been exhausted:

See where the *British Homer* leads
The epic choir of modern days!
Blind as the Grecian bard, he speeds
To realms unknown, to pagan lays;
He sings no mortal war---his strains
Describe no hero's amorous pains;
He chaunts the birth-day of the world,
The conflict of angelic powers,
The joys of Eden's peaceful bowers,
When fled th' infernal host thro' thundering chaos hurl'd!

Yet as this deathless song he breath'd,
He bath'd it with affliction's tear,
And to posterity bequeath'd
The cherish'd hope to nature dear.
No grateful praise his labour cheer'd,
No beam beneficent appear'd
To penetrate the chilling gloom;
Ah! what avails that Britain now
With sculptur'd laurel decks his brow,
And hangs the votive verse on his unconscious tomb!

Could the soaring mind of MILTON, however, be made acquainted with the extent of his fame, it must give birth to elevated and refined emotions. He could not with sullen disdain turn away from the *sculptured laurel* and the *votive verse*, but deeming them to be the tokens of honourable commendation, he would receive them with grateful delight and rational satisfaction.

Nor must it be forgotten that Mr. FUSELI, the celebrated painter, has not long ago paid the highest compliment to the talents of MILTON, by making his writings the ground-work of an admirable series of paintings, which were exhibited in a spacious room, Pall Mall, entitled, the MILTON GALLERY Of forty pic-

tures, *twenty-seven* represented scenes out of PARADISE LOST.

Before this sketch closes, it may be proper just to introduce to the notice of the reader a circumstance respecting *Paradise Lost*, not unworthy of his attention. Milton through life seems to have been intent on some great work. This may be gathered from various passages of his works, which Mr. Hayley has pointed out, and they shall be here enumerated.

In Milton's *Elegy on Spring* occur the following prophetic lines:

I mount, and, undepressed by cumb'rous clay,
Thro' cloudy regions win my easy way;
My spirit searches all the realms of light,
And no Tartarean depths elude my sight!

In his *English Vacation Exercise*, addressing his native language as applied to inferior purposes, we meet with the following apostrophe:

Yet I had rather, if I were to chuse,
Thy service in some graver subject use,
Such as may make thee search thy coffers round,
Before thou clothe my fancy in fit sound;
Such where the deep transported mind may soar
Above the wheeling poles, and at heav'n's door
Look in and see each blissful deity,
How he before the thunderous throne doth lie!

In our perusal of these passages it must be remembered that Milton was only in his *nineteenth* year at the time they were written. Even at this early period he experienced anticipations of those sublime flights with which he was afterwards destined to astonish the world!

The interpretation given to the above extracts is still further confirmed by passages from his prose writings. A letter of Milton's to his friend Diodati is upon record, where he opens his heart with an engaging familiarity. In this epistle is to be found the subsequent passage—
“ You enquire with a kind of solicitude even into my

thoughts. Hearken Diodati, but let me whisper in your ear, that I may not blush at my reply—I think (so help me heaven) of IMMORTALITY ! You enquire also what I am about ? I nurse my wings, and meditate a flight, but my Pegasus rises as yet on very tender pinions. Let us be humbly wise !”

How expressive are these sentiments, communicated with a modest consciousness of his talents ! How worthy of that superior mind by which they were dictated !

In another part of his writings he uses these expressions—“ By labour and intense study (which I take to be my portion in this life) joined with the strong propensity of nature, I might, perhaps, leave something so written to after times, as they should *not willingly let it die !*” But having not yet ascertained the specific work on which his muse was to be employed, he then adds, “ These thoughts at once possessed me, and these other, that if I were certain to write, as men buy leases, for three lives and downwards, there ought no regard to be sooner had than to God’s glory, by the honour and instruction of my country ; for which cause, and not only for that, I knew it would be hard to arrive at the second rank among the Latins, I applied myself to that resolution which Ariosto followed against the persuasions of Bembo, to fix all the industry and art I could unite to the adorning of my native tongue ; not to make verbal curiosities the end, (that were a toilsome vanity) but to be an interpreter and relater of the best and sagest things among mine own citizens throughout this island in the mother-dialect ; that what the greatest and choicest wits of Athens, Rome, or modern Italy, and those Hebrews of old, did for their country, I in my proportion, with this over and above of being a christian, might do for mine, not caring to be once named abroad, though, perhaps, I could attain to that, but content with these *British islands* as my WORLD !”

Who can read this passage without indulging a secret heart-felt pleasure in the contemplation of those germs of greatness, which were afterwards expanded

and matured into such an abundant harvest? Methinks I see their silent but sure progress through every revolving year, till at last fully ripened, they burst on our vision with a resplendent glory!

One passage more shall be brought forward on this subject, brief indeed in itself, but full of expression. Milton is speaking of the termination of his political and religious controversies, and is congratulating himself on the leisure which he would then enjoy for the execution of his favourite work: "Then, amidst the hymns and hallelujahs of saints, *some one* may perhaps be heard offering at high strains, in *new and lofty measures* to sing and celebrate thy divine mercies and marvellous judgments in this land throughout all ages!" Now it is well known that the *measures* of *Paradise Lost* were so *new and lofty*, that the bookseller was afraid that this circumstance would injure the sale of the work, and therefore apologized for this novelty in a short advertisement prefixed to its first edition. Hence we have strong presumptive proof that the above passage has a direct reference to his *PARADISE LOST*. With what intenseness therefore must his mind have contemplated the immense plan, in its commencement, in its progress, and in its termination! The toil and labour incurred by the rearing of such a fabric must have been lost in the pleasure arising from its execution. With an inconceivable dignity must the high and justly confident mind of Milton have consigned it over to the judgment of the public, and to the fervent applauses of future generations! His emotions upon its completion must have resembled the sensations of an eminent genius, Mr. Gibbon, who, speaking of the conclusion of his *History of the Decline and Fall of the Roman Empire*, thus beautifully and frankly expresses himself in his own life: "I have presumed (says he) to mark the moment of conception, I shall now commemorate the hour of my final deliverance. It was on the day, or rather night, of the 27th of June, 1787, between the hours of eleven and twelve, that I wrote *the last line of the last page* in a summer-house in my garden. After

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laying down my pen I took several turns in a *berceau*, or covered walk of acacias, which commands a prospect of the country, the lake, and the mountains. The air was temperate, the sky was serene, the silver orb of the moon was reflected from the waters, and all nature was silent. I will not dissemble the first emotions of joy on the recovery of my freedom, and perhaps the establishment of my fame!" Such, and even still greater, must have been the feelings of our bard, when he arrived at the conclusion of a work which will be the subject of admiration to the LATEST POSTERITY!

The opinion of Dr. Hugh Blair relative to *Paradise Lost*, shall close this biographical narrative—it is here introduced because it exactly coincides with my own judgment of the poem—stating its merits and defects with a just and honourable impartiality.—

"On the whole, *PARADISE LOST* is a poem that abounds with beauties of every kind, and that justly entitles its author to a degree of fame not inferior to any poet, though it must be also admitted to have many inequalities. It is the lot of almost every high and daring genius not to be uniform and correct. Milton is too frequently theological and metaphysical, sometimes harsh in his language, often too technical in his words, and affectedly ostentatious in his learning. Many of his faults must be attributed to the age in which he lived. He however discovers a grasp of genius equal to every thing that is great—if at sometimes he falls much below himself—at other times *he rises above every poet of the ancient and modern world!*"

*Pullin's Row, Islington,
July, 1804.*

THE VERSE.

THE measure is English heroic verse without rhyme, as that of Homer in Greek, and of Virgil in Latin; rhyme being no necessary adjunct, or true ornament of a poem or good verse, in longer works especially, but the invention of a barbarous age, to set off wretched matter and lame metre; graced indeed since by the use of some modern poets, carried away by custom, but much to their own vexation, hindrance, and constraint to express many things otherwise, and for the most part worse, than else they would have expressed them. Not without cause therefore some, both Italian and Spanish poets of prime note, have rejected rhyme both in longer and shorter works, as have also long since our best English tragedies, as a thing of itself, to all judicious ears, trivial and of no true musical delight: which consists only in apt numbers, fit quantity of syllables, and the sense variously drawn out from one verse into another, not in the jingling sound of like endings,

a fault avoided by the learned ancients, both in poetry and all good oratory. This neglect then of rhyme so little is to be taken for a defect, though it may seem so perhaps to vulgar readers, that it rather is to be esteemed an example set, the first in English, of ancient liberty recovered to heroic poem, from the troublesome and modern bondage of rhyming.

PARADISE LOST.

BOOK I.



Awake, arise, or be for ever fall'n!

p. 18.

Pub. April 1809. by James Curdes, Albion Press, Ivy Lane, Paternoster Row.

ARGUMENT.

THE first book proposes, first in brief, the whole subject, Man's disobedience, and the loss thereupon of Paradise wherein he was placed : then touches the prime cause of his fall, the Serpent, or rather Satan in the serpent ; who revolting from God, and drawing to his side many legions of angels, was, by the command of God, driven out of Heaven with all his crew into the great deep. Which action passed over, the poem hastens into the midst of things, presenting Satan with his angels, now falling into Hell described here, not in the centre (for Heaven and Earth may be supposed as yet not made, certainly not yet accursed), but in a place of utter darkness, fittest called Chaos. Here Satan with his angels lying on the burning lake, thunderstruck and astonished, after a certain space recovers, as from confusion, calls up him who next in order and dignity lay by him ; they confer of their miserable fall, Satan awakens all his legions, who lay till then in the same manner confounded. They rise, their numbers, array of battle, their chief leaders named, according to the idols known afterwards in Canaan and the countries adjoining. To these Satan directs his speech, comforts them with hope yet of regaining Heaven, but tells them lastly of a new world, and new kind of creature to be created, according to an ancient prophecy or report in Heaven ; for that angels were long before this visible creation, was the opinion of many ancient fathers. To find out the truth of this prophecy, and what to determine thereon, he refers to a full council. What his associates thence attempt. Pandemonium, the palace of Satan, rises, suddenly built out of the deep : the infernal peers there sit in council.

PARADISE LOST.

BOOK I.

Almerica Carleton

Introduction.

OF Man's first disobedience, and the fruit
Of that forbidden tree, whose mortal taste
Brought death into the world, and all our woe,
With loss of Eden, till one greater Man
Restore us, and regain the blissful seat, 5
Sing, heav'nly Muse, that on the secret top
Of Oreb, or of Sinai, didst inspire

1. These first *twenty-six* lines contain the enunciation of the subject on which the following poem is founded ; being, at the same time, remarkable for their plainness and simplicity.

4. Thus the apostle Paul, 1 Cor. xv. 21, 22, *Since by man came death, by man came also the resurrection of the dead ; for as in Adam all die, even so in Christ shall all be made alive.*

6. The poet invokes the divine *muse* who imparted to Moses a knowledge of the creation of the world, a just account of which great event is to be found in the Old Testament alone.

7. The *place* where this inspiration was received is here mentioned *the secret top of Oreb or of Sinai*, names used promiscuously

Introduction.

That shepherd, who first taught the chosen seed,
 In the beginning how the heav'ns and earth
 Rose out of chaos: or if Sion hill 10
 Delight thee more, and Siloa's brook that flow'd
 Fast by the oracle of God; I thence
 Invoke thy aid to my advent'rous song,
 That with no middle flight intends to soar
 Above th' Aonian mount, while it pursues 15
 Things unattempted yet in prose or rhyme.
 And chiefly Thou, O Spirit, that dost prefer
 Before all temples th' upright heart and pure,
 Instruct me, for Thou know'st; Thou from the first

for the mountain whence the Jewish law was delivered to the people of Israel. The epithet *secret* is applied to the top because the upper part of the mountain was surrounded with dark clouds and a thick smoke; beside, the people were so far from being suffered to ascend it, that they were not to come near it, or touch it upon pain of death.

10. *Sion hill* and *Siloa's brook* are likewise alluded to; so that in reality, the muse is invoked who inspired David and the prophets on Mount Sion, and at Jerusalem, (where the latter flowed) as well as Moses on Mount Sinai.

15. *Aonian Mount*, in Bœotia, a district of Greece, the haunt of the muses.

16. *Things unattempted, &c.* Milton, indeed, is said to have taken his first hint of his poem from an Italian tragedy; but his subject is as old as scripture, though his manner of treating it is new, and a *novelty* attaches to all his beautiful illustrations.

17. Common poets are in the habit of calling upon their respective muses at the commencement of a poetical work; Milton, therefore, not content with an ordinary invocation, rises in solemnity; for he solemnly invokes the *holy spirit*. It is said by those who knew him, that he believed himself in the writing of this poem to have been occasionally under a species of inspiration.

 Invocation.

Wast present, and with mighty wings outspread 20
 Dove-like sat'st brooding on the vast abyss,
 And mad'st it pregnant: what in me is dark
 Illumine, what is low raise and support;
 That to the height of this great argument
 I may assert eternal Providence, 25
 And justify the ways of God to Men !
 SAY first, for Heav'n hides nothing from thy view,
 Nor the deep tract of Hell, say first what cause
 Mov'd our grand parents in that happy state,
 Favour'd of Heav'n so highly, to fall off 30
 From their Creator, and transgress his will
 For one restraint, lords of the world besides ?
 Who first seduc'd them to that foul revolt ?
 Th' infernal Serpent; he it was, whose guile,
 Stirr'd up with envy and revenge, deceiv'd 35

21. The Spirit is here said to be *brooding* as a bird upon her eggs; for it *moved* on the face of the waters; and, to be *dove-like*, for after the manner of a dove, did the Holy Ghost descend on Jesus previous to the commencement of his ministry. The poet was well acquainted with scripture, and some of his finest flights may be traced to the sacred writings.

26. *Justify the ways of God to man*: a noble object which hath in various passages, particularly in the conferences between the Father and the Son, been fully accomplished!--After all, let us remember, that *Paradise Lost* is a work of the imagination--no theological opinion should be derived from it, or made to rest upon it--it is no rule of faith or practice--it is merely an illustrious emanation of the human mind.

27. A kind of omniscience is here ascribed to the muse---such is the licence of poetry.

32. *One restraint*. Our first parents had liberty to eat of all the other trees in the garden.

 Fall of the Angels from Heaven.

The mother of mankind, what time his pride
 Had cast him out from Heav'n with all his host
 Of rebel Angels, by whose aid aspiring
 To set himself in glory above his peers,
 He trusted to have equall'd the most High, 40
 If he oppos'd ; and with ambitious aim
 Against the throne and monarchy of God
 Rais'd impious war in Heav'n, and battle proud
 With vain attempt. Him the Almighty Power
 Hurl'd headlong flaming from th' ethereal sky, 45
 With hideous ruin and combustion, down
 To bottomless perdition, there to dwell
 In adamant chains and penal fire,
 Who durst defy the Omnipotent to arms.
 Nine times the space that measures day and night 50
 To mortal men, he with his horrid crew
 Lay vanquish'd, rolling in the fiery gulph,
 Confounded though immortal : but his doom
 Reserv'd him to more wrath ; for now the thought
 Both of lost happiness and lasting pain 55
 Torments him ; round he throws his baleful eyes,
 That witness'd huge affliction and dismay
 Mix'd with obdurate pride and stedfast hate :
 At once, as far as Angels ken, he views
 The dismal situation waste and wild ; 60

39. Satan was above his peers already ; the meaning is, that he aspired to that glory which God and his Son possessed.

46. *Combustion*, burning after a dreadful manner.

50. This *nine days' astonishment* after their fall is a circumstance finely imagined. Such is the poet's wonderful invention.

 Hell described.

A dungeon horrible on all sides round
 As one great furnace flam'd, yet from those flames
 No light, but rather darkness visible
 Serv'd only to discover sights of woe,
 Regions of sorrow, doleful shades, where peace 65
 And rest can never dwell, hope never comes
 That comes to all ; but torture without end
 Still urges, and a fiery deluge, fed
 With ever-burning sulphur unconsum'd :
 Such place eternal Justice had prepar'd 70
 For those rebellious, here their prison ordain'd
 In utter darkness, and their portion set
 As far remov'd from God and light of Heav'n,
 As from the centre thrice to th' utmost pole.
 O how unlike the place from whence they fell ! 75
 There the companions of his fall, o'erwhelm'd
 With floods and whirlwinds of tempestuous fire,
 He soon discerns, and welt'ring by his side,
 One next himself in power, and next in crime,
 Long after known in Palestine ; and nam'd 80
 Beelzebub. To whom th' Arch-Enemy,

63. *Darkness visible.* A dreadful gloom where objects are seen with difficulty.

67. Milton, taking up the common idea of eternal torments, thus heightens the dreadful situation of the fallen angels, and, of course, says not a word respecting the cheering possibility of restoration.

74. Virgil places the infernal regions only *twice* as far, and Homer makes the seat of hell as far beneath the deepest pit of earth as the heaven is above the earth.

81. *Beelzebub*, the lord of flies, and idol of the Philistines ; he is called in the New Testament *prince of devils* ; here, therefore, properly made *second* to Satan himself.

Speech of Satan.

And thence in Heav'n call'd Satan, with bold words
Breaking the horrid silence, thus began.

IF thou beest he ; but O how fall'n ! how chang'd
From him, who in the happy realms of light, 85
Cloth'd with transcendent brightness, didst outshine
Myriads though bright ! If he whom mutual league,
United thoughts and counsels, equal hope
And hazard in the glorious enterprise
Join'd with me once, now misery hath join'd 90
In equal ruin : into what pit thou seest
From what height fall'n, so much the stronger prov'd
He with this thunder : and till then who knew
The force of those dire arms ? yet not for those,
Nor what the potent victor in his rage 95
Can else inflict, do I repent or change,
Though chang'd in outward lustre, that fix'd mind,
And high disdain from sense of injur'd merit,
That with the Mightiest raised me to contend,
And to the fierce contention brought along 100
Innumerable force of Spirits arm'd,
That durst dislike his reign, and me preferring,
His utmost pow'r with adverse pow'r oppos'd
In dubious battle on the plains of Heav'n,

82. *Satan*, in the Hebrew, signifies an enemy, he being reckon'd the chief enemy of God and man.

84. *If thou beest he, &c.* Critics deem this abruptness of the address finely indicative of the change, confusion, and misery of these fallen spirits!

93. *He with his thunder.* Here is an uncommon beauty of expression--Satan disdaining to utter the name of God, though he cannot but acknowledge his superiority.

Speech of Satan.

And shook his throne. What though the field be lost?
 All is not lost; th' unconquerable will, 106
 And study of revenge, immortal hate,
 And courage never to submit or yield,
 And what is else not to be overcome;
 That glory never shall his wrath or might 110
 Extort from me. To bow and sue for grace
 With suppliant knee, and deify his pow'r,
 Who from the terror of this arm so late
 Doubted his empire; that were low indeed,
 That were an ignominy' and shame beneath 115
 This downfall; since by fate the strength of Gods
 And this empyreal substance cannot fail,
 Since through experience of this great event
 In arms not worse, in foresight much advanc'd,
 We may with more successful hope resolve 120
 To wage by force or guile eternal war,
 Irreconcilable to our grand foe,
 Who now triumphs, and in th' excess of joy
 Sole reigning holds the tyranny of Heav'n.
 So spake th' apostate angel, though in pain, 125
 Vaunting aloud, but rack'd with deep despair:
 And him thus answer'd soon his bold compeer.

106. *All is not lost.* These words are, in a high degree, expressive of satannic indignation.

110. *That glory;* the glory of possessing these diabolical properties, *unconquerable will, study of revenge, immortal hate, &c.*

117. Satan represents the *angels* of an *empyreal* and *fiery* substance; thus it is said, in Psal. civ. 4. "He maketh his angels spirits, and his ministers a flame of fire!"

125..126. *So spake the apostate angel, &c.* The sense rises with

Speech of Beelzebub.

O PRINCE, O Chief of many throned Powers,
 That led th' embattled Seraphim to war
 Under thy conduct, and in dreadful deeds 130
 Fearless, endanger'd Heav'n's perpetual King,
 And put to proof his high supremacy,
 Whether upheld by strength, or chance, or fate;
 Too well I see and rue the dire event,
 That with sad overthrow and foul defeat 135
 Hath lost us Heav'n, and all this mighty host
 In horrible destruction laid thus low,
 As far as Gods and heav'nly essences
 Can perish : for the mind and spi'rit remain
 Invincible, and vigour soon returns, 140
 Though all our glory' extinct, and happy state
 Here swallow'd up in endless misery.
 But what if he our conqu'ror (whom I now
 Of force believe almighty, since no less
 Than such could have o'erpower'd such force as ours)
 Have left us this our spi'rit and strength entire 146
 Strongly to suffer and support our pains,
 That we may so suffice his vengeful ire,
 Or do him mightier service as his thralls
 By right of war, whate'er his business be 150
 Here in the heart of Hell to work in fire,

the words --Satan not only *speaks, though in pain, but, in the next verse, vaunts aloud racked with deep despair !*

131. *Perpetual King*. Milton is supposed to have used perpetual in this connection, as signifying *King* from time immemorial, or, without interruption...Had the term *eternal* been used by Beelzebub, how could the kingdom of *Heaven's eternal King* have been endangered !

 Reply of Satan.

Or do his errands in the gloomy deep ;
 What can it then avail, though yet we feel
 Strength undiminish'd, or eternal being
 To undergo eternal punishment ? 155
 Whereto with speedy words th' Arch-Fiend reply'd.

FALL'N Cherub, to be weak is miserable,
 Doing or suffering : but of this be sure,
 To do ought good never will be our task,
 But ever to do ill our sole delight, 160
 As being the contrary to his high will
 Whom we resist. If then his providence
 Out of our evil seek to bring forth good,
 Our labour must be to pervert that end,
 And out of good still to find means of evil ; 165
 Which oft-times may succeed, so as perhaps
 Shall grieve him, if I fail not, and disturb
 His inmost counsels from their destin'd aim.
 But see the angry victor hath recall'd
 His ministers of vengeance and pursuit 170
 Back to the gates of Heav'n : the sulphurous hail
 Shot after us in storm, o'erblown hath laid
 The fiery surge, that from the precipice

157. *To be weak is miserable, &c.* How wonderfully expressive is this of Satan's temper and condition ! The whole of this speech is of a truly diabolical complexion.

169. *But see the angry victor.* This account of the good angels pursuing the rebel host, contradicts the statement of Raphael in the sixth book, where these angels, standing still, the Messiah alone is said to have expelled Satan and his legions out of heaven ! But here it must be remembered, that the account of the angel Raphael, is the true one ; for we cannot expect that the arch-fiend would thus acknowledge the superiority of the Messiah on the occasion.

Conclusion of Satan's Reply.

Of Heav'n receiv'd us falling; and the thunder,
 Wing'd with red lightning and impetuous rage, 175
 Perhaps hath spent his shafts, and ceases now
 To bellow through the vast and boundless deep.
 Let us not slip th' occasion, whether scorn,
 Or satiate fury yield it from our foe.
 Seest thou yon dreary plain, forlorn and wild, 180
 The seat of desolation, void of light,
 Save what the glimmering of these livid flames
 Casts pale and dreadful? Thither let us tend
 From off the tossing of these fiery waves,
 There rest, if any rest can harbour there, 185
 And re-assembling our afflicted Powers,
 Consult how we may henceforth most offend
 Our enemy, our own loss how repair,
 How overcome this dire calamity,
 What reinforcement we may gain from hope, 190
 If not, what resolution from despair.
 Thus Satan talking to his nearest mate,
 With head up-lift above the wave, and eyes
 That sparkling blaz'd, his other parts besides
 Prone on the flood, extended long and large, 195
 Lay floating many a rood, in bulk as huge
 As whom the fables name of monstrous size,

186. *Afflicted powers, &c.* Routed, ruined, utterly broken.

191. *If not.* *If none* is thought to be a much better reading; and Dr. Bentley is of opinion, that the poet had it thus in his manuscript.

196. *Lay floating many a rood.* A rood is the fourth part of an acre, so that the bulk of Satan must have been excessive! A giant, in Virgil, is said to have covered *nine acres* of ground.

Description of Satan.

Titanian, or Earth born, that warr'd on Jove,
 Briareos or Typhon, whom the den
 By ancient Tarsus held, or that sea-beast 200
 Leviathan, which God of all his works
 Created hugest that swim th' ocean stream :
 Him haply slumb'ring on the Norway foam,
 The pilot of some small night-founder'd skiff
 Deeming some island, oft, as seamen tell, 205
 With fixed anchor in his scaly rind
 Moors by his side under the lee, while night
 Invests the sea, and wished morn delays :
 So stretch'd out huge in length the Arch-Fiend lay
 Chain'd on the burning lake, nor ever thence 210
 Had ris'n or heav'd his head, but that the will
 And high permission of all-ruling Heav'n
 Left him at large to his own dark designs,
 That with reiterated crimes he might
 Heap on himself damnation, while he sought 215

198. *Titanian*. The sons of Titan were of a very gigantic stature; they made war on Jupiter but were subdued.

199. *Briareos*; another giant, who had a hundred hands!

201. *Leviathan*. This animal, as mentioned by Job, is agreed to have been a crocodile, but the properties of a *whale* are deemed most reconcileable to Milton's description.

205. *As seamen tell*. A circumstance ingeniously added to obviate its incredibility.

207. *Under the lee*. The lee shore is that on which the wind blows, so that to be *under the lee* of the shore is, to be close under the weather-shore, or under wind. But the poet ought not to have introduced such technical expressions.

209. *So stretched out, &c.* The length of this verse, consisting of so many monosyllables, and pronounced slowly, is excellently adapted to the subject.

The rising up of Satan.

Evil to others, and enrag'd might see
 How all his malice serv'd but to bring forth
 Infinite goodness, grace and mercy shown
 On man by him seduc'd, but on himself
 Treble confusion, wrath and vengeance pour'd. 220
 Forthwith upright he rears from off the pool
 His mighty stature ; on each hand the flames
 Driv'n backward slope their pointed spires, and roll'd
 In billows, leave i' th' midst a horrid vale.
 Then with expanded wings he steers his flight 225
 Aloft, incumbent on the dusky air
 That felt unusual weight, till on dry land
 He lights, if it were land that ever burn'd
 With solid, as the lake with liquid fire ;
 And such appear'd in hue, as when the force 230
 Of subterranean wind transports a hill
 Torn from Pelorus, or the shatter'd side
 Of thund'ring Ætna, whose combustible
 And fuel'd entrails thence conceiving fire,
 Sublim'd with mineral fury, aid the winds, 235
 And leave a singed bottom all involv'd
 With stench and smoke : such resting found the sole
 Of unblest feet. Him follow'd his next mate,
 Both glorying to have 'scap'd the Stygian flood

221. *Forthwith upright, &c.* We think we see the enemy of mankind *rearing himself from off the pool*; it terrifies our imagination !

227. *Felt unusual weight, &c.* A conceit taken from Spencer.

232. *Pelorus.* A promontory of Sicily, now Cape di Faro, about a mile from Italy.

Satan's Exclamation.

As Gods, and by their own recover'd strength, 240
Not by the sufferance of supernal Pow'r.

Is this the region, this the soil, the clime,
Said then the lost Arch-Angel, this the seat
That we must change for Heav'n, this mournful gloom
For that celestial light? Be it so, since he 245

Who now is Sov'rain can dispose and bid
What shall be right: farthest from him is best,
Whom reason hath equall'd, force hath made supreme
Above his equals. Farewell happy fields,
Where joy for ever dwells: hail horrors, hail 250
Infernal world, and thou profoundest Hell
Receive thy new possessor; one who brings
A mind not to be chang'd by place or time.

The mind is its own place, and in itself
Can make a Heav'n of Hell, a Hell of Heav'n. 255

What matter where, if I be still the same,
And what I should be, all but less than he
Whom thunder hath made greater? Here at least
We shall be free; th' Almighty hath not built
Here for his envy, will not drive us hence: 260
Here we may reign secure, and in my choice
To reign is worth ambition though in Hell:

246. *Sov'rain.* So Milton spells it after the Italian *Sovrano*.

250. *Hail horrors, &c.* The sentiments here, are every way the exalted nature, and depraved condition, of the personage who utters them.

254. *The mind is its own place.* A critic, Mr. Tyler, remarks, that these are some of the extravagancies of the Stoics, and could not be better ridiculed than they are here, by being put into the mouth of Satan in his present fallen condition.

260. *Envy*---thinking it too good for us.

Beelzebub's Answer.

Better to reign in Hell, than serve in Heaven.
But wherefore let we then our faithful friends,
Th' associates and copartners of our loss, 265
Lie thus astonish'd on th' oblivious pool,
And call them not to share with us their part
In this unhappy mansion, or once more
With rallied arms to try what may be yet
Regain'd in Heav'n, or what more lost in Hell?

So Satan spake, and him Beelzebub 271
Thus answer'd. Leader of those armies bright,
Which, but th' Omnipotent none could have foil'd,
If once they hear that voice, their liveliest pledge
Of hope in fears and dangers, heard so oft 275
In worst extremes, and on the perilous edge
Of battle when it rag'd, in all assaults
Their surest signal, they will soon resume
New courage, and revive, though now they lie
Groveling and prostrate on yon lake of fire, 280
As we ere while, astounded and amaz'd,
No wonder, fallen such a pernicious height !

He scarce had ceas'd when the superior Fiend
Was moving tow'rd the shore ; his pond'rous shield,
Ethereal temper, massy, large, and round, 285
Behind him cast ; the broad circumference
Hung on his shoulders like the moon whose orb

263. *Better to reign in hell; &c.* Thus Julius Cæsar said, he had rather be the first man in a country village, than the second at Rome.

273. Even the Satannic leaders are full of compliment to each other!

287. Homer compares the shield of Achilles to the moon, simply

Description of Satan.

Through optic glass the Tuscan artist views
 At evening from the top of Fesolè,
 Or in Valdarno, to descry new lands, 290
 Rivers or mountains on her spotty globe.
 His spear, to equal which the tallest pine
 Hewn on Nórwegian hills, to be the mast
 Of some great ammiral, were but a wand,
 He walk'd with to support uneasy steps 295
 Over the burning marle, not like those steps
 On heaven's azure, and the torrid clime
 Smote on him sore besides, vaulted with fire :
 Nathless he so endur'd, till on the beach
 Of that inflam'd sea he stood, and call'd 300
 His legions, Angel forms, who lay entranc'd
 Thick as autumnal leaves that strow the brooks
 In Vallombrosa, where th' Etrurian shades
 High over-arch'd imbrow'r; or scatter'd sedge
 Afloat, when with fierce winds Orion arm'd 305

considered but the shield of Satan, resembles the moon seen through the magnifying medium of a telescope.

288. *Tuscan artist.* Galileo, a native of Tuscany, who first applied the telescope to celestial observations.

289, 290. *Fesole*, a city of Tuscany, and *Valdarno*, or the valley of Arno, in Tuscany.

292, &c. He walked with *his spear*, compared with which, the tallest *pine* was but a wand. The loftiest timber, fit for masts, grows in Norway.

294. *Ammiral*, for admiral, as being softer to the ear, and therefore more suited to poetry.

299. *Nathless*, for nevertheless, of which it seems a contraction.

303. *Vallombrosa*, a valley, in *Etruria*, or Tuscany, remarkable for the cool shades of the trees which grew there in abundance.

305. *Orion*, a constellation in the heavens, supposed to be at-

 Call on the fallen Spirits.

Hath vex'd the Red-Sea coast, whose waves o'erthrew
 Busiris and his Memphian chivalry,
 While with perfidious hatred they pursued
 The sojourners of Goshen, who beheld
 From the safe shore their floating carcasses 310
 And broken chariot-wheels: so thick bestrown,
 Abject and lost lay these, covering the flood,
 Under amazement of their hideous change.
 He call'd so loud, that all the hollow deep
 Of Hell resounded. Princes, Potentates, 315
 Warriors, the flow'r of Heav'n, once yours, now lost,
 If such astonishment as this can seize
 Eternal Spirits; or have ye chos'n this place
 After the toil of battle to repose
 Your wearied virtue, for the ease you find 320
 To slumber here, as in the vales of Heav'n?
 Or in this abject posture have ye sworn
 To adore the conqueror? who now beholds
 Cherub and Seraph rolling in the flood
 With scatter'd arms and ensigns, till anon 325
 His swift pursuers from Heav'n gates discern
 Th' advantage, and descending tread us down
 Thus drooping, or with linked thunderbolts
 Transfix us to the bottom of this gulph.
 Awake, arise, or be for ever fall'n ! 330

tended with stormy weather, which always drives the sedge with which the Red Sea abounds towards the shore.

330. *Awake, &c.* Never were words uttered with a more dreadful emphasis. Lawrence, the famous painter, chose this moment to exhibit the full majesty of Satan; some of the readers will recollect this noble picture in a late exhibition at Somerset House.

 Number of fallen Spirits---

THEY heard, and were abash'd, and up they sprung
 Upon the wing, as when men wont to watch,
 On duty sleeping found by whom they dread,
 Rouse and bestir themselves ere well awake.
 Nor did they not perceive the evil plight 335
 In which they were, or the fierce pains not feel;
 Yet to their general's voice they soon obey'd
 Innumerable. As when the potent rod
 Of Amram's son, in Egypt's evil day,
 Wav'd round the coast, up call'd a pitchy cloud 340
 Of locusts, warping on the eastern wind,
 That o'er the realm of impious Pharoah hung
 Like night, and darken'd all the land of Nile:
 So numberless were those bad Angels seen
 Hovering on wing under the cope of Hell 345
 'Twixt upper, nether, and surrounding fires;
 Till, as a signal giv'n, th' uplifted spear
 Of their great Sultan waving to direct
 Their course, in even balance down they light
 On the firm brimstone, and fill all the plain; 350
 A multitude, like which the populous North
 Pour'd never from her frozen loins, to pass
 Rhene or the Danaw, when her barbarous sons

338. See Exodus, x. 13.. "Moses stretched forth his rod over the land of Egypt, and the Lord brought," &c.

341. *Warping*---working themselves forward, a sea expression.

351. A *multitude*, &c. alluding to the Goths, Huns, and Vandals, who inundated the southern provinces of Europe about the fourth century, spreading across the streights of Gibraltar down to the Lybian or African sands.

353. *Rhene and Danaw*, for Rhine and Danube, being more poetical expressions.

Wandering on the Earth.

Came like a deluge on the South, and spread
 Beneath Gibraltar to the Lybian sands. 355
 Forthwith from every squadron and each band
 The heads and leaders thither haste where stood
 Their great commander; godlike shapes and forms
 Excelling human, princely dignities,
 And pow'rs that erst in Heaven sat on thrones; 360
 Though of their names in heav'nly records now
 Be no memorial, blotted out and ras'd
 By their rebellion from the books of life.
 Nor had they yet among the sons of Eve
 Got them new names, till wand'ring o'er the earth, 365
 Through God's high sufferance for the tri'al of man,
 By falsities and lies the greatest part
 Of mankind they corrupted to forsake
 God their Creator, and the invisible
 Glory of him that made them to transform 370
 Oft to the image of a brute, adorn'd
 With gay religions full of pomp and gold,
 And Devils to adore for Deities :
 Then were they known to men by various names,
 And various idols through the Heathen world. 375
 Say, Muse, their names then known, who first, who last,

363. *Books of life*, imply the prodigious number of angels whose names had been therein recorded.

367. By false idols---under a corporeal representation, belying the *true* God.

369. See Romans, i. 23, "And changed the glory of the incorruptible God," &c.

372. *Gay religions* for gay religious rites.

376. Here begins a curious and learned catalogue of the evil spi-

Moloch described.

Rous'd from the slumber, on that fiery couch,
 At their great emp'ror's call, as next in worth
 Came singly where he stood on the bare strand,
 While the promiscuous crowd stood yet aloof. 380
 The chief were those who from the pit of Hell
 Roaming to seek their prey on earth, durst fix,
 Their seats long after next the seat of God,
 Their altars by his altar, Gods ador'd
 Among the nations round, and durst abide 385
 Jehovah thund'ring out of Sion, thron'd
 Between the Cherubim; yea, often plac'd
 Within his sanctuary itself their shrines,
 Abominations; and with cursed things
 His holy rites and solemn feasts profan'd, 390
 And with their darkness durst affront his light.
 First Moloch, horrid king, besmear'd with blood
 Of human sacrifice, and parents' tears,
 Though for the noise of drums, and timbrels loud
 Their children's cries unheard, that pass'd through fire
 To his grim idol. Him the Ammonite 396
 Worshipp'd in Rabba and her wat'ry plain,
 In Argob and in Basan, to the stream
 Of utmost Arnon. Nor content with such

rits. *Names then known*, implying that they had lost their first names
 with their first purity and glory.

386. See 1 Kings, 6. 23, alluding to the ark between the cheru-
 bim.

387. *Abominations*. See Jer. vii. 30, "For the children of Ju-
 dah," &c.

392. *First Moloch*; that is, first after Satan and Beelzebub. *Hor-
 rid king*, because delighting in human sacrifices--he was the god
 of the Ammonites.

Chemos described.

Audacious neighbourhood, the wisest heart 400
 Of Solomon he led by fraud to build
 His temple right against the temple' of God
 On that opprobrious hill, and made his grove
 The pleasant valley of Hinnom, Tophet thence
 And black Gehenna call'd, the type of Hell. 405
 Next Chemos, th' obscene dread of Moab's sons,
 From Aroar to Nebo, and the wild
 Of southmost Abarim; in Hesebon
 And Horonaim, Seon's realm, beyond
 The flow'ry dale of Sibma clad with vines, 410
 And Eleälé to th' Asphaltic pool.
 Peor his other name, when he entic'd
 Israel in Sittim on their march from Nile
 To do him wanton rites, which cost them woe.
 Yet thence his lustful orgies he enlarg'd 415
 Ev'n to that hill of scandal, by the grove
 Of Moloch homicide, lust hard by hate;
 Till good Josiah drove them thence to Hell.
 With these came they, who from the bord'ring flood

404. *Hinnom* lay south-east of Jerusalem, called *Tophet* from the Hebrew *Tophadrum*. This noisy instrument used to drown the cries of the victims; and *Gehenna*, or the type of hell, on account of the fire constantly kept there, and by which these victims were consumed.

406. *Chemos* the god of the Moabites. Chemos and Moloch are joined together in the scriptures. See 1 Kings, xi. 7. "Solomon did build," &c.

411. *Asphaltic pool*. The Dead Sea, called from the asphaltus or bitumen abounding in it.

415. *Orgies*---wild frantic rites like those of Bacchus.

419..420. *Old Euphrates*, because mentioned Gen. ii. 14, in the

Astoreth described.

Of old Euphrates to the brook that parts 420
 Egypt from Syrian ground, had general names
 Of Baalim and Ashtaroth, those male,
 These feminine. For Spirits when they please
 Can either sex assume, or both ; so oft
 And uncompounded is their essence pure, 425
 Nor ty'd or manacled with joint or limb,
 Not founded on the brittle strength of bones,
 Like cumbrous flesh ; but in what shape they choose,
 Dilated or condens'd, bright or obscure,
 Can execute their airy purposes, 430
 And works of love or enmity fulfil.
 For those the race of Israel oft forsook
 Their living strength, and unfrequented left
 His righteous altar, bowing lowly down
 To bestial Gods ; for which their heads as low 435
 Bow'd down in battle, sunk before the spear
 Of despicable foes. With these in troop
 Came Astoreth, who the Phœnicians call'd
 Astarte, queen of Heav'n, with crescent horns ;
 To whose bright image nightly by the moon 440
 Sidonian virgins paid their vows and songs,
 In Sion also not unsung, where stood
 Her temple on th' offensive mountain, built

earliest accounts of time, and denominated *bordering flood*, being the utmost limit or border eastward of the promised land.

423. *Baalim and Ashtaroth*. The general names of the gods and goddesses of Syria, Palestine, and the neighbouring countries.

423. This account of the transformation of spirits by Milton is curious and amusing.

437. *Astoreth*, goddess of the Phœnicians, under which name the moon was adored.

Thammuz and Dagon.

By that uxorious king, whose heart though large,
 Beguil'd by fair idolatresses, fell 445
 To idols foul. Thammuz came next behind,
 Whose annual wound in Lebanon allur'd
 The Syrian damsels to lament his fate
 In amorous ditties all a summer's day,
 While smooth Adonis from his native rock 450
 Ran purple to the sea, suppos'd with blood
 Of Thammuz yearly wounded: the love-tale
 Infected Sion's daughters with like heat,
 Whose wanton passions in the sacred porch
 Ezekiel saw, when by the vision led 455
 His eye survey'd the dark idolatries
 Of alienated Judah. Next came one
 Who mourn'd in earnest, when the captive ark
 Maim'd his brute image, head and hands lopt off
 In his own temple, on the grunsel edge, 460
 Where he fell flat, and sham'd his worshippers:
 Dagon his name, sea monster, upward man
 And downward fish: yet had his temple high
 Rear'd in Azotus, dreaded through the coast
 Of Palestine, in Gath and Ascalon, 465
 And Accaron and Gaza's frontier bounds.

446. *Thammuz*, the god of the Syrians, being the same with *Adonis*; who, according to tradition, died every year, and revived again. See also Ezekiel, viii. 13, 14.

457. *Dagon*, the god of the Philistines, why thus mentioned---turn to 1 Sam. v. 4, "Behold Dagon was fallen upon his face to the ground before the ark of the Lord," &c. He was worshipped at Azotus, Gath, Askelon, Ekron, and Gaza, five cities of the Philistines.

466. *Gaza's frontier bounds*---being the southern extremity of the promised land toward Egypt.

Rimmon, Osiris, &c.

Him follow'd Rimmon, whose delightful seat
 Was fair Damascus, on the fertile banks
 Of Abbana and Pharphar, lucid streams.
 He also' against the house of God was bold : 470
 A leper once he lost, and gain'd a king,
 Ahaz his sottish conqu'ror, whom he drew
 God's altar to disparage and displace
 For one of Syrian mode, whereon to burn
 His odious offerings, and adore the Gods 475
 Whom he had vanquish'd. After these appear'd
 A crew who under names of old renown,
 Osiris, Isis, Orus, and their train,
 With monstrous shapes and sorceries abus'd
 Fanatic Egypt and her priests to seek 480
 Their wand'ring gods disguis'd in brutish forms
 Rather than human. Nor did Israel 'scape
 Th' infection, when their borrow'd gold compos'd
 The calf in Oreb; and the rebel king
 Doubled that sin in Bethel and in Dan, 485
 Likening his Maker to the grazed ox.
 Jehovah, who in one night when he pass'd
 From Egypt marching, equall'd with one stroke
 Both her first-born and all her bleating Gods,

467. *Rimmon*, a god of the Syrians, little known, but he had a temple at Damascus, the most flourishing city of Syria.

471. *A leper once he lost*. Naaman the Syrian, who, upon his being a leper, abandoned all false gods.

478. *Osiris*, and *Isis*, Egyptian deities, probably the sun and moon. *Orus*, their son, is frequently confounded with Apollo.

482. We all well know this memorable part of sacred history.

489. *Bleating gods*, alluding to sheep, which the Egyptians wor-

Belial described.

Belial came last, than whom a Spirit more lewd 490
 Fell not from Heaven, or more gross to love
 Vice for itself: to him no temple stood
 Or altar smok'd; yet who more oft than he
 In temples and at altars, when the priest
 Turns atheist, as did Eli's sons, who filled 495
 With lust and violence the house of God?
 In courts and palaces he also reigns,
 And in luxurious cities, where the noise
 Of ri'ot ascends above their loftiest towers,
 And injury and outrage: and when night 500
 Darkens the streets, then wander forth the sons
 Of Belial, flown with insolence and wine.
 Witness the streets of Sodom, and that night
 In Gibeah, when the hospitable door
 Expos'd a matron to avoid worse rape. 505
 These were the prime in order and in might;
 The rest were long to tell, though far renown'd,
 Th' Ionian Gods, of Javan's issue held
 Gods, yet confess'd later than Heaven and Earth,
 Their boasted parents: Titan Heav'n's first-born, 510

shipped; and thus the poet expresses his contempt for this species of idolatry.

490. *Belial*, who it doth not appear was ever worshipped, but wicked men, who regard neither God nor man, are, in Deut. xiii. 13, called "the children of Belial;" so the sons of Eli, 1 Sam. ii. 12; so the sons of Gibeah, Judges, xix. 22.

502. *Flown*, overflown, or flushed with insolence and wine.

506. *These were the prime*. Milton was neither able nor desirous of giving a complete catalogue of the evil spirits.

508. *Javan's issue*. The fourth son of Japhet, and grandson of Noah, supposed to have been settled about Ionia, in Asia Minor.

 Appearance of the fallen Spirits.

With his enormous brood, and birth-right seiz'd
 By younger Saturn ; he from mightier Jove
 His own and Rhea's son like measure found ;
 So Jove usurping reign'd : these first in Crete
 And Ida known, thence on the snowy top 515
 Of cold Olympus rul'd the middle air,
 Their highest Heav'n ; or on the Delphian cliff,
 Or in Dodona, and through all the bounds
 Of Doric land ; or who with Saturn old
 Fled over Adria to th' Hesperian fields, 520
 And o'er the Celtic roam'd the utmost isles.

ALL these and more came flocking ; but with looks
 Down-cast and damp, yet such wherein appear'd
 Obscure some glimpse of joy, to 'have found their chief
 Not in despair, to' have found themselves not lost 525
 In loss itself ; which on his count'nance cast
 Like doubtful hue : but he his wonted pride
 Soon recollecting, with high words, that bore
 Semblance of worth not substance, gently rais'd
 Their fainting courage, and dispell'd their fears. 530

514. *Crete*, now Candia, an island of the Mediterranean Sea ; in which, on the top of its mountain Ida, Jupiter was born.

516. Mount *Olympus*, in Thessaly, a part of Greece.

517. *Delphian cliff* ; Parnassus, on which was seated the city of Delphi, famous for the temple and oracle of Apollo.

518. *Dodona*, a city and wood adjoining, sacred to Jupiter.

519. *Doric land*, Greece, Doris being a part of Greece.

520, 521. *Adria*, Adriatic sea, now the gulph of Venice---to the *Hesperian* fields, that is, Italy ; thence over the *Celtic*, France, &c. *utmost isles*, Great Britain, Ireland, the Orkneys, Thule, or Iceland, *ultima Thule*, as it is called, the utmost boundaries of the then known world.

Muster of the fallen Spirits.

Then straight commands that at the warlike sound
 Of trumpets loud and clarions be uprear'd
 His mighty standard : that proud honour claim'd
 Azazel as his right, a Cherub tall ;
 Who forthwith from the glittering staff unfurl'd 535
 Th' imperial ensign, which full high advanced
 Shone like a meteor streaming to the wind,
 With gems and golden lustre rich emblaz'd,
 Seraphic arms and trophies ; all the while
 Sonorous metal blowing martial sounds : 540
 At which the universal host up sent
 A shout, that tore Hell's concave, and beyond
 Frighted the reign of Chaos and old Night !
 All in a moment through the gloom were seen
 Ten thousand banners rise into the air 545
 With orient colours waving : with them rose
 A forest huge of spears, and thronging helms
 Appear'd, and serried shields in thick array
 Of depth immeasurable : anon they move
 In perfect phalanx to the Dorian mood 550
 Of flutes and soft recorders ; such as rais'd
 To height of noblest temper heroes old
 Arming to battle, and instead of rage

532. *Clarion*, a small shrill treble trumpet.

535, &c. This whole passage is very fine ; it is a striking specimen of Miltonic sublimity.

548. *Serried*, locked one within the other.

550. *Dorian mood*, alluding to ancient music, of which there was the *Lydian*, the most doleful, the *Phrygian*, the most sprightly, and the *Dorian*, the most grave and majestic. This last, therefore, was best suited to the present awful condition of the fallen spirits.

Pride of Satan.

Deliberate valour breath'd, firm and unmov'd
 With dread of death to flight or foul retreat ; 555
 Nor wanting pow'r to mitigate and swage
 With solemn touches, troubled thoughts, and chase
 Anguish and doubt and fear and sorrow' and pain
 From mortal or immortal minds. Thus they
 Breathing united force with fixed thought 560
 Mov'd on in silence to soft pipes, that charm'd
 Their painful steps o'er the burnt soil ; and now
 Advanc'd in view they stand, a horrid front
 Of dreadful length and dazzling arms in guise
 Of warriors old with order'd spear and shield, 565
 Awaiting what command their mighty chief
 Had to impose : he through the armed files
 Darts his experienc'd eye, and soon traverse
 The whole battalion views, their order due,
 Their visages and statures as of Gods, 570
 Their number last he sums. And now his heart
 Distends with pride, and hard'ning in his strength
 Glories : for never since created man,
 Met such embodied force, as nam'd with these
 Could merit more than that small infantry 575
 Warr'd on by cranes ; though all the giant brood
 Of Phlegra with th' heroic race were join'd

576. *Warr'd on by cranes.* All the heroes and armies ever assembled were no more than pygmies in comparison with these angels.

577---587. *Phlegra*, a city of Macedonia, where the giants fought with the gods. *Thebes*, a city of Bœotia, famous for the war between the sons of Œdiphus, celebrated by Statius in his *Thebaid*. *Ilium*, or *Troy*, still more famous by Homer's *Iliad*, where on *each side*, the heroes were assisted by the gods, therefore here termed *auxi-*

 Appearance of Satan.

That fought at Thebes and Ilium, on each side
 Mix'd with auxiliar Gods ; and what resounds
 In fable or romance of Uther's son, 580
 Begirt with British and Armoric knights ;
 And all who since, baptiz'd or infidel,
 Jousted in Aspramont or Montalban,
 Damasco, or Marocco, or Trebisonde,
 Or whom Biserta sent from Afric shore 585
 When Charlemain with all his peerage fell
 By Fontarabbia. Thus far these beyond
 Compare of mortal prowess, yet observ'd
 Their dread commander : he above the rest
 In shape and gesture proudly eminent 590
 Stood like a tow'r ; his form had not yet lost
 All her original brightness, nor appear'd
 Less than Arch-Angel ruin'd, and th' excess
 Of glory' obscur'd ; as when the sun new risen
 Looks through the horizontal misty air 595

liar gods. Uther's son, king Arthur, so extolled by Geoffry of Monmouth, begirt with *British* or *Armoric* knights, being often in alliance with the king of Armorica, since called Bretagne, from the Britons who settled there. *Aspramont* or *Montalban*, romantic names of places in Orlando Furioso, a fine epic poem by Ariosto, an Italian. *Biserta* or Utica, whence the Saracens passed into Spain. And, lastly, *Fontarabbia*, a strong town in Biscay, at the entrance of Spain, where Charlemagne with his nobles, was defeated by the Saracens. A great part of these learned allusions might have been well spared.

589. *He above the rest*, &c. What a noble description of Satan's person ! Bishop Newton very justly adds, how different from the common and ridiculous representation of him with horns, and a tail, and cloven feet !

Condition of Satan.

Shorn of his beams, or from behind the moon
 In dim eclipse disastrous twilight sheds
 On half the nations, and with fear of change
 Perplexes monarchs. Darken'd so, yet shone
 Above them all th' Arch-Angel : but his face 600
 Deep scars of thunder had intrench'd, and care
 Sat on his faded cheek, but under brows
 Of dauntless courage, and considerate pride
 Waiting revenge : cruel his eye, but cast
 Signs of remorse and passion to behold 605
 The fellows of his crime, the followers rather
 (Far other once beheld in bliss) condemn'd
 For ever now to have their lot in pain,
 Millions of Spirits for his fault amerc'd
 Of Heav'n, and from eternal splendours flung 610
 For his revolt, yet faithful how they stood,
 Their glory wither'd : as when Heav'n's fire
 Hath scath'd the forest oaks, or mountain pines,
 With singed top their stately growth though bare
 Stands on the blasted heath. He now prepar'd 615
 To speak ; whereat their doubled ranks they bend
 From wing to wing, and half inclose him round

599. *Perplexes monarchs.* This sublime passage was deemed almost treasonable by the licenser of the press ; on which account there was even some danger of this noble poem being suppressed. Such were the wretched times in which the poet lived.

609. *Amerc'd*, deprived of heaven. The word is used in the same sense by Spencer.

613. *Scath'd* ; hurt or damaged ; thus used by Chaucer, Spencer, Shakspeare, and our old writers. The simile is well worthy of our admiration.

Speech of Satan.

With all his peers : attention held them mute.
 Thrice he assay'd, and thrice in spite of scorn
 Tears, such as angels weep, burst forth : at last 620
 Words interwove with sighs found out their way.

O MYRIADS of immortal Spi'rits ! O Powers !
 Matchless, but with th' Almighty, and that strife
 Was not inglorious, though th' event was dire,
 As this place testifies, and this dire change, 625
 Hateful to utter : but what pow'r of mind,
 Foreseeing or presaging, from the depth
 Of knowledge past or present, could have fear'd,
 How such united force of Gods, how such
 As stood like these, could ever know repulse ? 630
 For who can yet believe, though after loss,
 That all these puissant legions, whose exile
 Hath emptied Heav'n, shall fail to re-ascend
 Self-rais'd, and repossess their native seat ?
 For me be witness all the host of Heav'n, 635
 If counsels different, or dangers shunn'd
 By me, have lost our hopes. But he who reigns
 Monarch in Heav'n, till then as one secure
 Sat on his throne, upheld by old repute,
 Consent or custom, and his regal state 640
 Put forth at full, but still his strength conceal'd,

620. *Tears, such as angels weep.* Like Homer's *Ichor* of the gods, which was different from the blood of mortals.

633. *Emptied heaven.* Some say a *third* part of the angels fell with Satan, according to Rev. xii. 4, "And his tail drew the *third* part of the stars of heaven and cast them to the earth ;" but Satan, talking big, seems to insinuate that their exile had *emptied* heaven !

Speech of Satan concluded.

Which tempted our attempt, and wrought our fall.
 Henceforth his might we know, and know our own,
 So as not either to provoke, or dread
 New war, provok'd ; our better part remains 645
 To work in close design, by fraud or guile,
 What force effected not : that he no less
 At length from us may find, who overcomes
 By force, hath overcome but half his foe.
 Space may produce new worlds , whereof so rife 650
 There went a fame in Heav'n that he ere long
 Intended to create, and therein plant
 A generation, whom his choice regard
 Should favour equal to the sons of Heaven :
 Thither, if but to pry, shall be perhaps 655
 Our first eruption, thither or elsewhere :
 For this infernal pit shall never hold
 Celestial Spi'rits in bondage, nor th' abyss
 Long under darkness cover. But these thoughts
 Full counsel must mature : peace is despair'd, 660
 For who can think submission ? War, then, War,
 Open or understood must be resolv'd !
 He spake : and to confirm his words, out flew

642. *Tempted our attempt.* A jingling unpleasant sound, like marriages, (says Hume) between persons too near of kin---to be avoided.

647. Having insinuated that God had deceived them, Satan now throws out the idea, that they, in their turn, shall deceive him.

650. *Rife*, a Saxon word, meaning what is prevalent, or what is abroad, and therefore known by others.

Employ of the fallen Spirits.

Millions of flaming swords, drawn from the thighs
 Of mighty Cherubim ; the sudden blaze 665
 Far round illumin'd Hell : highly they rag'd
 Against the High'est, and fierce with grasped arms
 Clash'd on their sounding shields the din of War,
 Hurling defiance tow'rd the vault of Heaven !

THERE stood a hill not far, whose grisly top 670
 Belch'd fire and rolling smoke ; the rest entire
 Shone with a glossy scurf, undoubted sign
 That in his womb was hid metallic ore,
 The work of sulphur. Thither wing'd with speed
 A numerous brigade hasten'd : as when bands 675
 Of pioneers with spade and pickax arm'd
 Forerun the royal camp, to trench a field,
 Or cast a rampart. Mammon led them on,
 Mammon, the least erected Spi'rit that fell
 From Heav'n, for e'en in Heav'n his looks and thoughts
 Were always downward bent, admiring more 681
 The riches of Heav'n's pavement, trodden gold,

664. *From the thighs.* Thus avoiding the common phrase, *from the sides*, for the sake of dignity.

667. *Grasped arms.* The Romans applauded the speeches of their generals by smiting their shields with their swords.

669. *Hurling defiance toward the visible heaven*, is, in effect, hurling defiance toward the *invisible* heaven, the seat of God and angels.

674. *Work of sulphur*, under the idea that mercury is the basis of metals, and that sulphur cements the fluid mercury into a hard mass.

678. *Mammon*, a Syriac name, meaning riches. "Ye cannot serve God and *Mammon*," says our Saviour, Matt. vi. 24.

682. *Heav'n's pavement.* Homer speaks of the pavement of heaven ; and St. John, Rev. xxi. 21, speaking of the heavenly Jerusa-

Effects of their Labour.

Than ought divine or holy else enjoy'd
 In vision beatific : by him first
 Men also, and by his suggestion taught, 685
 Ransack'd the centre, and with impious hands
 Rifled the bowels of their mother earth
 For treasures better hid. Soon had his crew
 Open'd into the hill a spacious wound,
 And digg'd out ribs of gold. Let none admire 690
 That riches grow in Hell ; that soil may best
 Deserve the precious bane. And here let those
 Who boast in mortal things, and wond'ring tell
 Of Babel, and the works of Memphian kings,
 Learn how their greatest monuments of fame, 695
 And strength and art are easily out-done
 By Spirits reprobate, and in an hour
 What in an age they with incessant toil
 And hands innumerable scarce perform.
 Nigh on the plain in many cells prepar'd, 700
 That underneath had veins of liquid fire
 Sluic'd from the lake, a second multitude
 With wondrous art founded the massy ore,
 Severing each kind, and scumm'd the bullion dross :
 A third as soon had form'd within the ground 705

lem, says, " And the streets of the city are pure gold." How expressively is Mammon here described--*always downward bent*, &c.

694. *Memphian*---alluding to the pyramids of Egypt, which stand near Memphis.

699. *Hands innumerable*. Diodorus and Pliny say, that three hundred and sixty thousand men were employed for near twenty years on one of the pyramids !

702. *Founded the massy ore* ; that is, melted it.

 Rise of Pandemonium.

A various mould, and from the boiling cells
 By strange conveyance fill'd each hollow nook,
 As in an organ from one blast of wind
 To many a row of pipes the sound-board breathes.
 Anon out of the earth a fabric huge 710
 Rose like an exhalation, with the sound
 Of dulcet symphonies and voices sweet,
 Built like a temple, where pilasters round
 Were set, and Doric pillars overlaid
 With golden architrave ; nor did there want 715
 Cornice or frieze, with bossy sculptures graven ;
 The roof was fretted gold ! Not Babylon,
 Nor great Alcairo such magnificence
 Equal'd in all their glories, to inshrine
 Belus or Serapis their Gods, or seat 720
 Their kings, when Egypt with Assyria strove
 In wealth and luxury. Th' ascending pile
 Stood fixed her stately height, and straight the doors
 Opening their brazen folds discover wide
 Within her ample space, o'er the smooth 725
 And level pavement : from the arched roof

708. *As in an organ.* Milton having been very fond of music, and even a performer on various instruments, draws from it more images than almost any other poet in our language.

713. *Pilasters round, &c.* The whole description taken from the science of architecture cannot be understood by the common reader without an illustration by plates.

718. *Alcairo*---Grand Cairo in Egypt.

720. *Belus or Seraphis*---Belus, son of Nimrod, second king of Babylon, and the first man worshipped for a god---by the Chaldeans styled *Bel*, by the Phœnicians *Baal*. *Serapis*, the same with Apis the god of the Egyptians.

Its Architecture admired.

Pendent by subtle magic many a row
 Of starry lamps and blazing cressets, fed
 With Naphta and Asphaltus, yielded light
 As from a sky. The hasty multitude 730
 Admiring entered, and the work some praise
 And some the architect: his hand was known
 In Heav'n by many a tow'rd structure high,
 Where scepter'd Angels held their residence,
 And sat as princes, whom the supreme King 735
 Exalted to such pow'r, and gave to rule,
 Each in his hierarchy, the orders bright.
 Nor was his name unheard or unadorn'd
 In ancient Greece: and in Ausonian land
 Men call'd him Mulciber; and how he fell 740
 From Heav'n, they fabled, thrown by angry Jove
 Sheer o'er the crystal battlements; from morn
 To noon he fell, from noon to dewy eve,
 A summer's day; and with the setting sun
 Dropt from the zenith like a falling star, 745
 On Lemnos th' Ægean isle: thus they relate,
 Erring; for he with this rebellious rout
 Fell long before; nor ought avail'd him now

728, 729. A *cresset* is any great blazing light, as a beacon. *Naphtha*, so fiery a substance that it kindles at the approach of fire and *asphaltus*, a bitumen equally disposed to inflammation.

739, 740. *Ausonian*---Italian. *Mulciber*, or *Vulcan*---the god of fire.

742. *From morn to noon*, &c.---finely expressive of the height of *Vulcan's* fall.

746. *Lemnos*---an island in that part of the Mediterranean Sea leading up to Constantinople.

 Summons to Pandemonium.

T' have built in Heav'n high tow'rs ; nor did he 'scape
 By all his engines, but was headlong sent 750
 With his industrious crew to build in Hell.

MEANWHILE the winged heralds by command
 Of sov'reign pow'r, with awful ceremony
 And trumpets' sound, throughout the host proclaim
 A solemn council forthwith to be held 755
 At Pandemonium, the high capital
 Of Satan and his peers : their summons call'd
 From every band and squared regiment
 By place or choice the worthiest ; they anon
 With hundreds and with thousands trooping came 760
 Attended : all access was throng'd, the gates
 And porches wide, but chief the spacious hall
 (Though like a cover'd field, where champions bold
 Wont ride in arm'd, and at the Soldan's chair
 Defy'd the best of Panim chivalry 765
 To mortal combat, or career with lance)
 Thick swarm'd, both on the ground and in the air
 Brush'd with the hiss of rustling wings. As bees
 In spring time, when the sun with Taurus rides,
 Pour forth their populous youth about the hive 770
 In clusters ; they among fresh dewes and flowers
 Fly to and fro, or on the smoothed plank,

750. *Engines* ; a word used in the Old English, to signify device, wit, on contrivance.

763. *Cover'd field* ; that is, a field enclosed for combat.

764, 765. *Soldan's chair*---sultan, or chief magistrate among the Turks. *Panim chivalry*, for Pagan chivalry.

769. *Taurus* ; a constellation in the heavens which the sun enters in the spring of the year.

 Contraction of the fallen Spirits.

The suburb of their straw-built citadel,
 New rubb'd with balm, expatiate and confer
 Their state affairs. So thick the airy crowd 775
 Swarm'd and were straiten'd; till the signal giv'n,
 Behold a wonder! they but now who seem'd
 In bigness to surpass earth's giant sons,
 Now less than smallest dwarfs, in narrow room
 Throng numberless, like that pygmean race 780
 Beyond the Indian mount, or fairy elves,
 Whose midnight revels by a forest side
 Or fountain some belated peasant sees,
 Or dreams he sees, while over-head the moon
 Sits arbitress, and nearer to the earth 785
 Wheels her pale course, they on their mirth and dance
 Intent, with jocund music charm his ear;
 At once with joy and fear his heart rebounds.
 Thus incorporeal Spi'rits to smallest forms
 Reduc'd their shapes immense, and were at large, 790
 Though without number still amidst the hall
 Of that infernal court. But far within,
 And in their own dimensions like themselves,

777. *Behold a wonder!* The poet thus prepares the mind for those contractions and enlargements by which the fallen spirits were afterwards seen to be affected.

780, 781. *Pygmies* and *Fairies* are too well known to need explanation---their diminutive stature is proverbial on every occasion.

785. *Arbitress*, here signifies witness or spectatress.

793. *In their own dimensions*---the common vulgar devils alone reduced themselves into a small compass, the others preserved their exterior grandeur and majesty.

Council assembled.

The great Seraphic Lords and Cherubim
In close recess, and secret conclave sat, 795
A thousand Demi-gods on golden seats,
Frequent and full. After short silence then
And summons read, the great consult began.

The termination of this first book is such, that it leads the mind on to peruse the subsequent part of the poem with avidity.

END OF BOOK I.



PARADISE LOST.

BOOK II.



Or with one stroke of this dart,
Strange horror seize thee, and pangs unfelt before.

ARGUMENT.

THE consultation begun, Satan debates whether another battle be to be hazarded for the recovery of Heaven : some advise it, others dissuade : a third proposal is preferred, mentioned before by Satan, to search the truth of that prophecy or tradition in Heaven concerning another world, or another kind of creature equal or not much inferior to themselves, about this time to be created : their doubt who shall be sent on this difficult search ; Satan their chief undertakes alone the voyage, is honoured and applauded. The council thus ended, the rest betake them several ways, and to several employments, as their inclinations lead them, to entertain the time till Satan return. He passes on his journey to Hell gates, finds them shut, and who sate there to guard them, by whom at length they are opened, and discover to him the great gulph between Hell and Heaven ; with what difficulty he passes through, directed by Chaos, the power of that place, to the sight of this new world which he sought.

ARGUMENT.

THE discussion began, since before whether another party
be to be introduced for the recovery of Heaven: some advise in
other hands: a third proposal is presented, mentioned before in
Heaven, to reach the truth of that proposal or tradition in Heaven
concerning another world, or another kind of creature equal or
superior to themselves, about this time to be created: they
doubt who shall be sent on this difficult quest; and their
dilemma about the voyage, is resolved and explained. The
of this world, the first being the several ways, and to return
employed, as their inclination and their, to determine the
the same result. The passage on this way to Hell gate, finds them
soon, and who save them to guard them, or when at length they
are opposed, and discover to them the great gulf, between Hell and
Heaven; and when difficultly he passes through, directed by some
the power of that power, to the right of the new world, which he
sought.

Satan described.

BOOK II.

HIGH on a throne of royal state, which far
 Outshone the wealth of Ormus and of Ind,
 Or where the gorgeous East with richest hand
 Show'rs on her kings barbaric pearl and gold,
 Satan exalted sat, by merits rais'd 5
 To that bad eminence ; and from despair
 Thus high uplifted beyond hope, aspires
 Beyond thus high, insatiate to pursue
 Vain war with Heav'n, and by success untaught
 His proud imagination thus display'd. 10

Pow'rs and Dominions, Deities of Heav'n,
 For since no deep within her gulph can hold
 Immortal vigour, though oppress'd and fall'n,
 I give not Heav'n for lost. From this descent
 Celestial virtues rising, will appear 15

1. Mr. Addison has justly remarked that the superior greatness and mock-modesty ascribed to the prince of the fallen angels, is admirably preserved in the beginning of this book.

2. Diamonds are found in India ; and the island of *Ormuz*, in the Persian Gulph, used to be the principal mart for them.

11. Paul, Col. i. 16, calls the angels, " Thrones or *dominions*, principalities or *powers*."

Speech of Satan.

More glorious and more dread than from no fall,
 And trust themselves to fear no second fate.
 Me, though just right, and the fixed laws of Heaven
 Did first create your leader, next free choice,
 With what besides, in council or in fight, 20
 Hath been achiev'd of merit, yet this loss
 Thus far at least recover'd, hath much more
 Establish'd in a safe unenvied throne,
 Yielded with full consent. The happier state
 In Heav'n, which follows dignity, might draw 25
 Envy from each inferior: but who here
 Will envy whom the highest place exposes
 Foremost to stand against the Thund'rer's aim
 Your bulwark, and condemns to greatest share
 Of endless pain? where there is then no good 30
 For which to strive, no strife can grow up there
 From faction; for none sure will claim in Hell
 Precedence; none, whose portion is so small
 Of present pain, that with ambitious mind
 Will covet more. With this advantage then 35
 To union, and firm faith, and firm accord,
 More than can be in Heav'n, we now return,
 To claim our just inheritance of old,
 Surer to prosper than prosperity
 Could have assur'd us; and by what best way, 40

21. *Achiev'd*; Milton writes this word without the *t* like French *achever*, whence it is derived.

24. The poet means that the higher in dignity any being was in heaven, the happier was his state, and therefore the fitter object for envy.

40. Dr. Bently proposes, as more smooth and emphatical, *by what way best*.

Speech of Moloch.

Whether of open war or covert guile,
We now debate; who can advise, may speak.

He ceas'd; and next him Moloch, scepter'd king,
Stood up, the strongest and the fiercest Spirit
That fought in Heav'n, now fiercer by despair: 45
His trust was with th' Eternal to be deem'd
Equal in strength, and rather than be less
Car'd not to be at all; with that care lost
Went all his fear: of God, or Hell, or worse
He reck'd not, and these words thereafter spake. 50

My sentence is for open war: of wiles,
More unexpert, I boast not; them let those
Contrive who need, or when they need, not now.
For while they sit contriving, shall the rest,
Millions that stand in arms, and longing wait 55
The signal to ascend, sit ling'ring here
Heav'n's fugitives, and for their dwelling-place
Accept this dark opprobrious den of shame,
The prison of his tyranny who reigns
By our delay? no, let us rather choose, 60
Arm'd with Hell flames and fury, all at once
O'er Heav'n's high tow'rs to force resistless way,
Turning our tortures into horrid arms
Against the torturer; when to meet the noise

43. *Moloch* is justly here termed the *strongest* and *fiercest spirit* that fought in heaven; for he it is that is represented in the preceding book as besmeared with the blood of human sacrifices, and delighted with the tears of parents and with the cries of children!

50. *He reck'd not*; made no account of; for to *reck* is much the same as to reckon.

58. *Dark opprobrious, &c.* How strong and expressive!

Speech of Moloch.

Of his almighty engine he shall hear 65
Infernal thunder, and for lightning see
Black fire and horror shot with equal rage
Among his Angels, and his throne itself
Mix'd with Tartarean sulphur; and strange fire,
His own invented torments. But perhaps 70
The way seems difficult and steep, to scale
With upright wing against a higher foe.
Let such bethink them, if the sleepy drench
Of that forgetful lake benumb not still,
That in our proper motion we ascend 75
Up to our native seat: descent and fall
To us is adverse. Who but felt of late,
When the fierce foe hung on our broken rear
Insulting, and pursued us through the deep,
With what compulsion and laborious flight 80
We sunk thus low? Th' ascent is easy then;
Th' event is fear'd; should we again provoke
Our stronger, some worse way his wrath may find
To our destruction; if there be in Hell
Fear to be worse destroy'd: what can be worse 85
Than to dwell here, driv'n out from bliss, condemn'd
In this abhorred deep to utter woe;
Where pain of unextinguishable fire
Must exercise us without hope of end

69. *Mix'd*; that is, *filled with*, for the sense evidently requires this signification.

89. *Exercise*; vex and trouble; for the word will admit of this sense as well as of that, to practise and employ.

Belial described.

The vassals of his anger, when the scourge 90
 Inexorably, and the torturing hour
 Calls us to penance? More destroy'd than thus
 We should be quite abolish'd and expire.
 What fear we then? what doubt we to incense
 His utmost ire? which to the height enrag'd, 95
 Will either quite consume us, and reduce
 To nothing this essential, happier far
 Than miserable to have eternal being:
 Or if our substance be indeed divine,
 And cannot cease to be, we are at worst 100
 On this side nothing; and by proof we feel
 Our power sufficient to disturb his Heaven,
 And with perpetual inroads to alarm,
 Though inaccessible, his fatal throne:
 Which, if not victory, is yet revenge. 105

HE ended frowning, and his look denounc'd
 Desp'rate revenge, and battle dangerous
 To less than Gods. On th' other side up rose
 Belial, in act more graceful and humane;
 A fairer person lost not Heav'n; he seem'd 110
 For dignity compos'd and high exploit:

90. *Vassals of his anger*; some think that it should be *vessels*, alluding to Rom. ix. 22, "The *vessels* of wrath fitted to destruction."

92. *Penance*; punishment; the poet supposes that the sufferings of these fallen spirits had some intermissions.

97. Our Saviour, speaking of Judas, declares, that it is better *not to be* than to be *eternally* miserable!

104. *Fatal throne*; upheld by fate, as it is elsewhere expressed!

109. *Belial* having been described in the first book as the idol of lewdness and luxury, so he is now characterized by his sloth and timidity.

Speech of Belial.

But all was false and hollow ; though his tongue
 Dropt manna, and could make the worse appear
 The better reason, to perplex and dash
 Maturest counsels : for his thoughts were low ; 115
 To vice industrious, but to nobler deeds
 Timorous and slothful : yet he pleas'd the ear,
 And with persuasive accent thus began.

I SHOULD be much for open war, O Peers !
 As not behind in hate, if what was urg'd 120
 Main reason to persuade immediate war,
 Did not dissuade me most, and seem to cast
 Ominous conjecture on the whole success :
 When he who most excels in fact of arms,
 In what he counsels and in what excels 125
 Mistrustful, grounds his courage on despair
 And utter dissolution, as the scope
 Of all his aim, after some dire revenge.
 First, what revenge ? the tow'rs of Heav'n are fill'd
 With armed watch, that render all access 130
 Impregnable ; oft on the bord'ring deep
 Encamp their legions, or with obscure wing
 Scout far and wide into the realm of night,
 Scorning surprise. Or could we break our way
 By force, and at our heels all Hell should rise 135
 With blackest insurrection, to confound
 Heav'n's purest light, yet our great enemy

113. *Dropt manna* ; an expression of this kind occurs in Shakespeare.

124. *Fact of arms* ; feats of arms ; this is the most probable reading ; for Bishop Newton seems to think the expression in the text an error of the typography.

Speech of Belial.

All incorruptible would on his throne
 Sit unpolluted, and th' ethereal mould
 Incapable of stain would soon expel 140
 Her mischief, and purge off the baser fire
 Victorious. Thus repuls'd, our final hope
 Is flat despair : we must exasperate
 Th' almighty Victor to spend all his rage,
 And that must end us, that must be our cure, 145
 To be no more ; sad cure ; for who would lose,
 Though full of pain, this intellectual being,
 Those thoughts that wander through eternity,
 To perish rather, swallow'd up and lost
 In the wide womb of uncreated night, 150
 Devoid of sense and motion ? and who knows,
 Let this be good, whether our angry foe
 Can give it, or will ever ? how he can
 Is doubtful ; that he never will is sure.
 Will he, so wise, let loose at once his ire, 155
 Belike through impatience, or unaware,
 To give his enemies their wish, and end
 Them in his anger, whom his anger saves
 To punish endless ? Wherefore cease we then ?
 Say they who counsel war, we are decreed, 160
 Reserv'd and destin'd to eternal woe ;
 Whatever doing, what can we suffer more,
 What can we suffer worse ? Is this then worst,

138. *Sit unpolluted* ; alluding to what Moloch had said, when he threatened to mix the throne with sulphur and fire !

151. *Sense and motion* ; that is, not only of all the intellectual but of all the vital functions.

156. *Impatience*, here used merely in opposition to wisdom.

Speech of Belial.

Thus sitting, thus consulting, thus in arms?
 What when we fled amain, pursued and struck 165
 With Heav'n's afflicting thunder, and besought
 The deep to shelter us? this Hell then seem'd
 A refuge from those wounds: or when we lay
 Chain'd on the burning lake? that sure was worse.
 What if the breath that kindled those grim fires, 170
 Awak'd should blow them into sev'nfold rage,
 And plunge us in the flames? or from above
 Should intermitted vengeance arm again
 His red right hand to plague us? what if all
 Her stores were open'd, and this firmament 175
 Of Hell should spout her cataracts of fire,
 Impendent horrors, threat'ning hideous fall
 One day upon our heads; while we perhaps
 Designing or exhorting glorious war,
 Caught in a fiery tempest shall be hurl'd 180
 Each on his rock transfix'd, the sport and prey
 Of wracking whirlwinds, and for ever sunk
 Under yon boiling ocean, wrapt in chains;
 There to converse with everlasting groans,
 Unrespited, unpitied, unrepriev'd, 185

170. *Kindled those grim fires.* Isaiah, in chap. xxx. 33, speaking of Tophet, says, "The breath of the Lord doth kindle it!"

174, 175. Bishop Newton supposes *his* to refer to God; and *her*, in the next line, to Hell, as mention is afterwards made of *her cataracts of fire*!

180, 181. Both of these lines are imitations of Virgil, when he describes *the fate of Ajax*.

185. *Unrespited, unpitied, &c.* These adjectives, used without a conjunction and beginning with the same letter, is thought to be an imitation of the Greek tragedians.

Speech of Belial.

Ages of hopeless end ! this would be worse.
 War therefore, open or conceal'd, alike
 My voice dissuades ; for what can force or guile
 With him, or who deceive his mind, whose eye
 Views all things at one view ? he from Heav'n's height
 All these our motions vain sees and derides ; 191
 Not more almighty to resist our might
 Than wise to frustrate all our plots and wiles.
 Shall we then live thus vile, the race of Heaven
 Thus trampled, thus expell'd to suffer here 195
 Chains and these torments ? better these than worse
 By my advice ; since fate inevitable
 Subdues us, and omnipotent decree,
 The victor's will. To suffer, as to do,
 Our strength is equal, nor the law unjust 200
 That so ordains : this was at first resolv'd,
 If we were wise, against so great a foe
 Contending, and so doubtful what might fall.
 I laugh, when those who at the spear are bold
 And vent'rous, if that fail them, shrink and fear 205
 What yet they know must follow, to endure
 Exile, or ignominy', or bonds, or pain,
 The sentence of their conqu'ror : this is now,
 Our doom : which if we can sustain and bear,
 Our supreme foe in time may much remit 210
 His anger, and perhaps thus far remov'd
 Not mind us not offending, satisfy'd

191. *Sees and derides*; Psal. ii. 4, "The Lord shall have them in derision."

199. *To suffer as to do*. Scœualla, the Roman, boasted that *he knew as well how to suffer as to act*.

Speech of Belial concluded.

With what is punish'd ; whence these raging fires
 Will slacken, if his breath stir not their flames.
 Our purer essence then will overcome 215
 Their noxious vapour, or inur'd not feel,
 Or chang'd at length, and to the place conform'd
 In temper and in nature, will receive
 Familiar the fierce heat, and void of pain ;
 This horror will grow mild, this darkness light, 220
 Besides what hope the never-ending flight
 Of future days may bring, what chance, what change
 Worth waiting, since our present lot appears
 For happy though but ill, for ill not worst,
 If we procure not to ourselves more woe. 225

THUS Belial with words cloth'd in reason's garb
 Counsel'd ignoble ease, and peaceful sloth,
 Not peace : and after him thus Mammon spake.

EITHER to disenthroned the King of Heaven
 We war, if war be best, or to regain 230
 Our own right lost : him to unthroned we then
 May hope, when everlasting Fate shall yield
 To fickle Chance, and Chaos judge the strife :
 The former vain to hope argues as vain
 The latter : for what place can be for us 235

220. *Darkness light* ; that is, lighter ; but not light itself.

227. *Ignoble ease* ; quite the opposite to that dignified ease, which we mean by the use of Cicero's words, *otium cum dignitate*.

228. *Mammon* ; his character was so fully drawn in the first book, that nothing is here added to his name by way of further illustration.

234. *The former vain, &c.* that is, to unthroned the king of Heaven ; *argues as vain the latter* : that is, to regain our own lost right.

Speech of Mammon.

Within Heav'n's bound, unless Heav'n's Lord supreme
We overpow'r? Suppose he should relent,
And publish grace to all, on promise made
Of new subjection; with what eyes could we
Stand in his presence humble, and receive 240
Strict laws impos'd, to celebrate his throne
With warbled hymns, and to his Godhead sing
Forc'd Hallelujahs; while he lordly sits
Our envied sov'reign, and his altar breathes
Ambrosial odours and ambrosial flowers, 245
Our servile offerings? This must be our task
In Heav'n, this our delight; how wearisome
Eternity so spent in worship paid
To whom we hate! Let us not then pursue
By force impossible, by leave obtain'd 250
Unacceptable, though in Heav'n, our state
Of splendid vassalage; but rather seek
Our own good from ourselves, and from our own
Live to ourselves, though in this vast recess,
Free, and to none accountable, preferring 255
Hard liberty before the easy yoke
Of servile pomp. Our greatness will appear
Then most conspicuous, when great things of small,
Useful of hurtful, prosp'rous of adverse
We can create, and in what place so e'er 260
Thrive under evil, and work ease out of pain
Through labour and indurance. This deep world
Of darkness do we dread? How oft amidst

254. *Live to ourselves*; a sentiment which Horace and Persius, the Roman satirists, have thrown out in their writings.

Speech of Mammon concluded.

Thick clouds and dark doth Heav'n's all-ruling Sire
 Choose to reside, his glory unobscur'd, 265
 And with the majesty of darkness round
 Covers his throne ; from whence deep thunders roar
 Mutt'ring their rage, and Heav'n resembles Hell?
 As he our darkness, cannot we his light
 Imitate when we please ? This desert soil 270
 Wants not her hidden lustre, gems and gold ;
 Nor want we skill or art, from whence to raise
 Magnificence ; and what can Heav'n shew more ?
 Our torments also may in length of time
 Become our elements, these piercing fires 275
 As soft as now severe, our temper chang'd
 Into their temper ; which must needs remove
 The sensible of pain. All things invite
 To peaceful counsels, and the settled state
 Of order, how in safety best we may 280
 Compose our present evils, with regard
 Of what we are and were, dismissing quite
 All thoughts of war : ye have what I advise.
 HE scarce had finish'd, when such murmur fill'd
 Th' assembly, as when hollow rocks retain 285

264. *Thick clouds and dark* ; Psal. xviii. 11---13, " He made darkness his secret place," &c. and also Psal. xcvii. 2 " Clouds and darkness are round about him," &c.

278. *Sensible of pain*. The adjective used for the substantive, meaning *the sense of pain*.

279. *Peaceful counsels*. It is, as has been remarked, that though these speeches of the fallen angels are very fine, yet they have wandered from the point in debate, as is too common in other assemblies.

285. *Hollow rocks, &c.*---beautiful similitude, and happily illustrative of the subject.

Rising of Beelzebub.

The sound of blust'ring winds, which all night long
 Had rous'd the sea, now with hoarse cadence lull
 Sea-faring men o'er-watch'd, whose bark by chance
 Or pinnacle anchors in a craggy bay
 After the tempest: such applause was heard 290
 As Mammon ended, and his sentence pleas'd,
 Advising peace: for such another field
 They dreaded worse than Hell: so much the fear
 Of thunder and the sword of Michael
 Wrought still within them; and no less desire 295
 To found this nether empire, which might rise
 By policy, and long process of time,
 In emulation opposite to Heav'n;
 Which when Beelzebub perceiv'd, than whom,
 Satan except, none higher sat, with grave 300
 Aspect he rose, and in his rising seem'd
 A pillar of state; deep on his front engraven
 Deliberation sat and public care;
 And princely counsel in his face yet shone,
 Majestic though in ruin: sage he stood 305
 With Atlantean shoulders fit to bear
 The weight of mightiest monarchies; his look

294. The words of *Michael*, *Raphael*, &c. are sometimes pronounced with three syllables, just as the line requires it.

302. *Pillar of state*; thus Gal. ii. 9, James, Peter, and John, are called *pillars*; Shakspeare also has the same metaphorical expression.

305. *Majestic though in ruin*; finely indicative of his present and former condition.

306. *Atlantean*; *Atlas*, a famous astronomer, is said to have borne the heavens on his shoulders!

Speech of Beelzebub.

Drew audience and attention still as night
 Or summer's noon-tide air, while thus he spake. 309
 THRONES and Imperial Pow'rs, Offspring of Heav'n,
 Ethereal Virtues ; or these titles now
 Must we renounce, and changing style be call'd
 Princes of Hell? for so the popular vote
 Inclines, here to continue', and build up here
 A growing empire ; doubtless, while we dream, 315
 And know not that the King of Heav'n hath doom'd
 This place our dungeon, not our safe retreat
 Beyond his potent arm, to live exempt
 From Heav'n's high jurisdiction, in new league
 Banded against his throne, but to remain 320
 In strictest bondage, though thus far remov'd
 Under th' inevitable curb, reserv'd
 His captive multitude : for he, be sure,
 In height or depth, still first and last will reign
 Sole king, and of his kingdom lose no part 325
 By our revolt, but over Hell extend
 His empire, and with iron sceptre rule
 Us here, as with his golden those in Heaven.

309. *Noon tide air*, that is, *noon time*, when in hot countries not a breath of wind disturbs the atmosphere. Such was the effect of Beelzebub's rising to address the infernal assembly.

310. *Thrones and imperial powers*, &c. The pompous opening of this speech accords with the character of Beelzebub, who stands next to Satan. Addison says there is something wonderfully beautiful in this ancient prophecy or report in heaven concerning the creation of man.

327. The second psalm speaks of an *iron* sceptre, and the book of Esther mentions a *golden* sceptre, to which part of scripture Milton might have had an allusion.

Speech of Beelzebub.

What sit we then projecting peace and war?
War hath determin'd us, and foil'd with loss 330
Irreparable; terms of peace yet none
Vouchsaf'd or sought; for what peace will be given
To us enslav'd, but custody severe,
And stripes, and arbitrary punishment
Inflicted? and what peace can we return, 335
But to our pow'r hostility and hate,
Untam'd reluctance, and revenge though slow,
Yet ever plotting how the conqu'ror least
May reap his conquest, and may least rejoice
In doing what we most in suffering feel? 340
Nor will occasion want, nor shall we need
With dang'rous expedition to invade
Heav'n, whose high walls fear no assault or siege,
Or ambush from the deep. What if we find
Some easier enterprize? There is a place, 345
(If ancient and prophetic fame in Heaven
Err not) another world, the happy seat
Of some new race call'd Man, about this time
To be created like to us, though less
In pow'r and excellence, but favoured more 350
Of him who rules above; so was his will
Pronounc'd among the Gods, and by an oath,

348. *New race called Man.* Nothing, says Mr. Addison, could show more the dignity of the species than this tradition; they are represented to have been the talk of heaven before they were created!

352. *By an oath, &c.* are the words of Paul, Heb. vi. 17; and *shaking heaven's circumference*, alludes to Virgil's representation of Jupiter, who is said to have shaken the skies with his imperial nod!

Speech of Beelzebub interrupted.

That shook Heav'n's whole circumference, confirm'd.
 Thither let us bend all our thoughts, to learn
 What creatures there inhabit, of what mould 355
 Or substance, how endued, and what their power,
 And where their weakness, how attempted best,
 By force or subtlety. Though Heav'n be shut,
 And Heav'n's high arbitrator sit secure
 In his own strength, this place may lie expos'd, 360
 The utmost border of his kingdom, left
 To their defence who hold it : here perhaps
 Some advantageous act may be achiev'd
 By sudden onset, either with Hell fire
 To waste his whole creation, or possess 365
 All as our own, and drive, as we were driven,
 The puny habitants, or if not drive,
 Seduce them to our party, that their God
 May prove their foe, and with repenting hand
 Abolish his own works. This would surpass 370
 Common revenge, and interrupt his joy
 In our confusion, and our joy upraise
 In this disturbance : when his darling sons,
 Hurl'd headlong to partake with us, shall curse
 Their frail original, and faded bliss, 375
 Faded so soon. Advise if this be worth
 Attempting, or to sit in darkness here
 Hatching vain empires. Thus Beelzebub

Homer also mentions such a circumstance which Virgil is thought to have imitated.

367. *Puny*; weak or little; or perhaps the sense of the French (from whence it is derived) *puisne*, born since, created long after us.

Speech of Beelzebub renewed.

Pleaded his devilish counsel, first devis'd
By Satan, and in part propos'd : for whence, 380
But from the author of all ill, could spring
So deep a malice, to confound the race
Of mankind in one root, and Earth with Hell
To mingle and involve, done all to spite
The great Creator? But their spite still serves 385
His glory to augment. The bold design
Pleas'd highly those infernal States, and joy
Sparkled in all their eyes ; with full assent
They vote : whereat his speech he thus renews.

WELL have ye judg'd, well ended long debate, 390
Synod of Gods, and like to what ye are,
Great things resolv'd, which from the lowest deep
Will once more lift us up in spite of fate,
Nearer our ancient seat ; perhaps in view
Of those bright confines, whence with neighb'ring arms
And opportune excursion we may chance 396
Re-enter Heav'n ; or else in some mild zone
Dwell not unvisited of Heav'n's fair light
Secure, and at the brightning orient beam
Purge off this gloom ; the soft delicious air, 400
To heal the scar of these corrosive fires,
Shall breathe her balm. But first whom shall we send
In search of this new world ? Whom shall we find
Sufficient ? Who shall tempt with wand'ring feet
The dark unbottom'd infinite abyss, 405
And through the palpable obscure find out

406. *The palpable obscure* Milton often enriches his language by using substantives as adjectives, and adjectives as substantives--

Speech of Beelzebub closed.

His uncouth way, or spread his airy flight
 Upborne with indefatigable wings
 Over the vast abrupt, ere he arrive
 The happy isle? What strength, what art can then 410
 Suffice, or what evasion bear him safe
 Through the strict sentries and stations thick
 Of Angels watching round? Here he had need
 All circumspection, and we now no less
 Choice in our suffrage; for on whom we send, 415
 The weight of all our last hope relies.

THIS said, he sat; and expectation held
 His look suspense, awaiting who appear'd
 To second, or oppose, or undertake
 The perilous attempt: but all sat mute, 420
 Pond'ring the danger with deep thoughts; and each
 In others' count'nance read his own dismay
 Astonish'd: none among the choice and prime
 Of those Heav'n-warring champions could be found
 So hardy as to proffer or accept 425
 Alone the dreadful voyage; till at last
 Satan, whom now transcendent glory rais'd
 Above his fellows, with monarchal pride
 Conscious of highest worth, unmov'd thus spake.

O PROGENY of Heav'n, empyreal Thrones 430
 With reason hath deep silence and demur
 Seiz'd us, though undismay'd: long is the way
 And hard, that out of Hell leads up to light;

here are two adjectives, the latter of which is used for a substantive.

410. *Happy isle*; that is, the earth hanging in the sea of air like a happy or fortunate island.

Speech of Satan.

Our prison strong ; this huge convex of fire,
 Outrageous to devour, immures us round 435
 Ninefold, and gates of burning adamant
 Barr'd over us prohibit all egress.
 These pass'd, if any pass, the void profound
 Of unessential Night receives him next
 Wide gaping, and with utter loss of being 440
 Threatens him, plung'd in that abortive gulf.
 If thence he 'scape into whatever world,
 Or unknown region, what remains him less
 Than unknown dangers, and as hard escape ?
 But I should ill become this throne, O Peers, 445
 And this imperial sov'reignty, adorn'd
 With splendour, arm'd with pow'r, if ought propos'd
 And judg'd of public moment, in the shape
 Of difficulty' or danger, could deter
 Me from attempting. Wherefore do' I assume 450
 These royalties, and not refuse to reign,
 Refusing to accept as great a share
 Of hazard as of honour, due alike
 To him who reigns, and so much to him due
 Of hazard more, as he above the rest 455
 High honour'd sits ? Go therefore, mighty Powers,
 Terror of Heav'n, though fall'n ; intend at home
 While here shall be our home, what best may ease
 The present misery, and render Hell
 More tolerable ; if there be cure or charm 460
 To respite, or relieve, or slack the pain

434. *Convex of fire* ; bending down on all sides round us !

439. *Unessential night* ; void of being--darkness approaching nearest to, and being the best resemblance of non-entity.

Speech of Satan concluded.

Of this ill mansion : intermit no watch
 Against a wakeful foe, while I abroad
 Through all the coasts of dark destruction seek
 Deliverance for us all : this enterprize 465
 None shall partake with me. Thus saying, rose
 The Monarch, and prevented all reply,
 Prudent, lest from his resolution rais'd
 Others among the chief might offer now
 (Certain to be refus'd) what erst they fear'd ; 470
 And so refus'd might in opinion stand
 His rivals, winning cheap the high repute
 Which he through hazard huge must earn. But they
 Dreaded not more th' adventure than his voice
 Forbidding ; at once with him they rose ; 475
 Their rising all at once was as the sound
 Of thunder heard remote. Tow'ards him they bend
 With awful rev'rence prone ; and as a God
 Extol him equal to the high'st in Heaven :
 Nor fail'd they to express how much they prais'd 480
 That for the general safety he despis'd
 His own : for neither do the Spirits damn'd
 Lose all their virtue ; lest bad men should boast
 Their specious deeds on earth, which glory' excites,
 Or close ambition varnish'd o'er with zeal. 485
 Thus they their doubtful consultations dark

466. *Partake with me.* The abruptness of Satan's conclusion is well expressed by the speech breaking off in the middle of the verse.

483. *Lest bad men should boast.* Satan is here drawn with some remains of beauty ; for, as it has been observed, a devil all made up of wickedness would be too shocking for contemplation.

Stygian council dissolved.

Ended rejoicing in their matchless chief :
 As when from mountain-tops the dusky clouds
 Ascending, while the north-wind sleeps, o'erspread
 Heav'n's cheerful face, the low'ring element 490
 Scowls o'er the darken'd landskip snow, or shower ;
 If chance the radiant sun with farewell sweet
 Extend his evening beam, the fields revive,
 The birds their notes renew, and bleating herds
 Attest their joy, that hill and valley rings. 495
 O shame to men ! Devil with Devil damn'd
 Firm concord hold, men only disagree
 Of creatures rational, though under hope
 Of heav'nly grace : and God proclaiming peace,
 Yet live in hatred, enmity, and strife 500
 Among themselves, and levy cruel wars,
 Wasting the earth each other to destroy .
 As if (which might induce us to accord)
 Man had not hellish foes enow besides,
 That day and night for his destruction wait. 505

THE Stygian council thus dissolv'd ; and forth
 In order came the grand infernal peers :
 Midst came their mighty paramount, and seem'd
 Alone th' antagonist of Heav'n, nor less

489. *North wind sleeps.* This wind generally clears the sky and disperses the clouds. With this exquisite simile it is impossible not to be delighted. A comparison of the same kind in the writings of Homer ; see *Iliad*, Book xvi. v. 297, a passage which Pope has translated with his usual felicity.

496. *O shame to men !* a peculiarly pertinent exclamation, when we recollect the *contentious* age in which the poet lived.

Disbanding of the infernal Powers.

Than Hell's dread emperor with pomp supreme, 510
 And God-like imitated state; him round
 A globe of fiery Seraphim inclos'd
 With bright emblazonry, and horrent arms.
 Then of their session ended they bid cry
 With trumpets' regal sound the great result: 515
 Tow'ards the four winds four speedy Cherubims
 Put to their mouths the sounding alchemy
 By heralds' voice explain'd; the hollow abyss
 Heard far and wide, and all the host of Hell
 With deaf'ning shout return'd them loud acclaim. 520
 Thence more at ease their minds, and somewhat rais'd
 By false presumptuous hope, the ranged Powers
 Disband, and wand'ring, each his several way
 Pursues, as inclination or sad choice
 Leads him perplex'd, where he may likeliest find 525
 Truce to his restless thoughts, and entertain
 The irksome hours, till his great chief return.
 Part on the plain, or in the air sublime,
 Upon the wing, or in swift race contend,
 As at th' Olympian games or Pythian fields; 530
 Part curb their fiery steeds, or shun the goal
 With rapid wheels, or fronted brigades form.

512. *A globe of fiery seraphim*; that is, a battalion in *circle* surrounding him.

513. *Horrent*; terrible and prickly set up like the bristles of a wild boar.

517. *Sounding alchemy*; a trumpet made perhaps of the mixed metals of brass, silver, &c. therefore called *alchemy*; the name of that branch of the chemical art which regards the transmutation of metals.

Employment of the fallen Spirits.

As when to warn proud cities war appears
 Wag'd in the troubled sky, and armies rush
 To battle in the clouds, before each van 535
 Prick forth the airy knights, and couch their spears
 Till thickest legions close ; with feats of arms
 From either end of Heav'n the welkin burns.
 Others with vast Typhœan rage more fell
 Rend up both rocks and hills, and ride the air 540
 In whirlwind ; Hell scarce holds the wild uproar.
 As when Alcides, from Æchalia crown'd
 With conquest, felt th' envenom'd robe, and tore
 Through pain up by the roots Thessalian pines,
 And Lichas from the top of Æta threw 545
 Into th' Euboic sea. Others more mild,
 Retreated in a silent valley, sing

534. *Troubled sky*. Shakespeare speaks of the meteors of a *troubled* heaven.

536. *Couch their spears* ; couch from *coucher*, to place : therefore the meaning here is, that they fix their spears in their rests made in the breast of the armour.

538. *Welkin*, an old expression for the firmament or sky.

539. *Typhœan* ; Typhon was the name of one of those giants who warred against heaven.

542, &c. *Alcides*, or Hercules, so called from his grandfather, *Alceus*.---*Æchalia*, a city of Bœotia, whence he brought Iole, the king's daughter---*envenom'd robe*, sent him by the jealous Dejanira---it stuck so close to the skin that they both came off him together. *Thessalian pines*, from Thessaly in Greece. *Lichas*, who brought the poisoned robe. *Æta*, a mountain on the borders of Thessaly. *Euboic sea*, near the island of that name in the Archipelago, being that part of the Mediterranean which runs up towards Constantinople. Euripides made this madness of Hercules the subject of a fine tragedy.

 Speculations of the fallen Spirits.

With notes angelical to many a harp
 Their own heroic deeds and hapless fall
 By doom of battle ; and complain that fate 550
 Free virtue should inthral to force her chance.
 Their song was partial, but the harmony
 (What could it less when Spi'rits immortal sing !)
 Suspended Hell, and took with ravishment 554
 The thronging audience. In discourse more sweet
 (For eloquence the soul, song charms the sense,)
 Others apart sat on a hill retir'd,
 In thoughts more elevate, and reason'd high
 Of providence, foreknowledge, will, and fate,
 Fix'd fate, free will, foreknowledge absolute, 560
 And found no end, in wand'ring mazes lost.
 Of good and evil much they argued then,
 Of happiness and final misery,
 Passion and apathy, and glory' and shame,
 Vain wisdom all, and false philosophy ; 565
 Yet with a pleasing sorcery could charm
 Pain for a while or anguish, and excite
 Fallacious hope, or arm th' obdurate breast
 With stubborn patience as with triple steel.
 Another part in squadrons and gross bands, 570
 On bold adventure to discover wide
 That dismal world, if any clime perhaps

 554. *Suspended*, like that of Orpheus, in Hell.

 555. *More sweet* ; the poet justly preferring discourse to the highest harmony.

 560. *Fix'd fate*, &c. The turn of the words here, with their several epithets, well expresses the wandering mazes in which they were lost.

Rivers of Hell.

Might yield them easier habitation, bend
 Four ways their flying march, along the banks
 Of four infernal rivers, that disgorge 575
 Into the burning lake their baleful streams ;
 Abhorr'd Styx, the flood of deadly hate ;
 Sad Acheron of sorrow, black and deep ;
 Cocytus, nam'd of lamentation loud
 Heard on the rueful stream ; fierce Phlegethon, 580
 Whose waves of torrent fire inflame with rage.
 Far off from these a slow and silent stream,
 Lethe the river of oblivion rolls
 Her wat'ry labyrinth, whereof who drinks,
 Forthwith his former state and be'ing forgets, 585
 Forgets both joy and grief, pleasure and pain.
 Beyond this flood a frozen continent
 Lies dark and wild, beat with perpetual storms
 Of whirlwind and dire hail, which on firm land
 Thaws not, but gathers heap, and ruin seems 590
 Of ancient pile ; all else deep snow and ice,
 A gulf profound as that Serbonian bog

577. *Abhorred Styx, &c.* The poet reckons up five rivers in Hell, agreeable to the Grecian mythology. The names of these rivers are of Greek origin, and indicative of the several qualities by which the poet has distinguished them. *Lethe*, the river of oblivion is (it has been said) rightly placed *far off* from the other rivers of *hatred, sorrow, lamentation*, and *rage* : thus, dividing the frozen continent from the region of fire, and thereby completing the map of Hell, with its general divisions. The whole is dreadfully grand and impressive !

592. *Serbonian bog.* A very large lake in Egypt on one of the most eastern mouths of the Nile, surrounded by hills of sand ; which, being blown into it, thickened the water that it looked like land, so

Punishments of Hell.

Betwixt Damiata and mount Casius old,
 Where armies whole have sunk : the parching air
 Burns frore, and cold performs th' effect of fire. 595
 Thither by harpy-footed furies hal'd
 At certain revolutions all the damn'd
 Are brought ; and feel by turns the bitter change
 Of fierce extremes, extremes by change more fierce,
 From beds of raging fire to starve in ice 600
 Their soft ethereal warmth, and there to pine
 Immoveable, infix'd, and frozen round,
 Periods of time, thence hurried back to fire.
 They ferry over this Lethean sound
 Both to and fro, their sorrow to augment, 605
 And wish and struggle, as they pass, to reach
 The tempting stream, with one small drop to lose
 In sweet forgetfulness all pain and woe,
 All in one moment, and so near the brink ;
 But fate withstands, and to oppose th' attempt 610
 Medusa with Gorgonian terror guards
 The ford, and of itself the water flies
 All taste of living wight, as once it fled
 The lip of Tantalus. Thus roving on
 In confus'd march forlorn, the advent'rous bands 615

that according to Herodotus, whole armies have been swallowed up in it!

595. *Burns frore* ; an old word for frosty.

603. *Hurried back to fire.* These extremes of heat and cold, are finely imagined to heighten the horror of the description here given of the infernal regions.

609. *So near the brink* ; added as a farther aggravation of their misery.

Flight of Satan.

With shudd'ring horror pale, and eyes aghast,
 View'd first their lamentable lot, and found
 No rest; through many a dark and dreary vale
 They pass'd, and many a region dolorous,
 O'er many a frozen, many a fiery Alp, 620
 Rocks, caves, lakes, fens, bogs, dens, and shades of
 death,

A universe of death, which God by curse
 Created ev'il, for evil only good,
 Where all life dies, death lives. and nature breeds,
 Perverse, all monstrous, all prodigious things, 625
 Abominable, inutterable, and worse
 Than fables yet have feign'd, or fear conceiv'd,
 Gorgons, and Hydras, and Chimeras dire !

MEANWHILE the Adversary' of God and Man,
 Satan with thoughts inflam'd of high'est design, 630
 Puts on swift wings, and tow'ards the gates of Hell
 Explores his solitary flight; sometimes
 He scours the right hand coast, sometimes the left,
 Now shaves with level wing the deep, then soars
 Up to the fiery concave tow'ring high. 635
 As when far off at sea a fleet descry'd

621. *Rocks, caves, &c.* This passage paints the tediousness and difficulty of their journey.

628. *Gorgons and Hydras, &c.* These monsters are mentioned in imitation of Virgil---whence Tasso, the Italian poet, hath taken them---here, however, with judgment, *one* line only is devoted to them.

636. *Far off at sea.* Satan is here compared to a fleet of East-Indiamen, discovered at a distance---*hanging* in the clouds, as a

 Bounds of Hell.

Hangs in the clouds, by equinoctial winds
 Close sailing from Bengala, or the isles
 Of Ternate and Tidore, whence merchants bring
 Their spicy drugs : they on the trading flood 640
 Through the wide Ethiopian to the Cape
 Ply stemming nightly tow'ard the pole. So seem'd
 Far off the flying Fiend : at last appear
 Hell bounds high reaching to the horrid roof,
 And thrice threefold the gates ; threefolds were brass,
 Three iron, three of adamantine rock, 646
 Impenetrable, impal'd with circling fire,
 Yet unconsum'd. Before the gates there sat
 On either side a formidable shape ;
 The one seem'd woman to the waist and fair, 650
 But ended foul in many a scaly fold
 Voluminous and vast, a serpent arm'd
 With mortal sting : about her middle round
 A cry of Hell-hounds never ceasing bark'd

distant fleet, seems to do! *Equinoctial winds*; trade-winds blowing about the equinoxes in March and September. *Bengala*, a place in the East-Indies subject to the Great Mogul. *Ternate*, and *Tidore*, two of the Molucca islands in the East-Indian Sea. *Ethiopian* sea, to the *Cape* of Good Hope. *Nightly towards the pole*; sailing by night, *northwards*, to the destined haven.

645. *Thrice three-fold*, &c. The gates had nine folds, nine plates, and nine linings. Thus Homer and other poets represent the shields of heroes as possessing peculiar strength.

647. *Impal'd with circling fire*; inclosed, or, as it were *paled* in with circling fire.

648. *Before the gates there sat*; here begins the famous allegory of Milton, founded on James i. 15, "Then when lust hath conceived," &c.

 Sin and Death.

With wide Cerberian mouths full loud, and rung 655
 A hideous peal : yet, when they list, would creep,
 If ought disturb'd their noise, into her womb,
 And kennel there, yet there still bark'd and howl'd,
 Within unseen. Far less abhorr'd than these
 Vex'd Scylla, bathing in the sea that parts 660
 Calabria from the hoarse Trinacrian shore :
 Nor uglier follow the night hag, when call'd
 In secret, riding through the air she comes,
 Lur'd with the smell of infant blood, to dance
 With Lapland witches, while the lab'ring moon 665
 Eclipses at their charms. The other shape,
 If shape it might be call'd that shape had none
 Distinguishable in member, joint, or limb,
 Or substance might be call'd that shadow seem'd,
 For each seem'd either ; black it stood as Night, 670
 Fierce as ten furies, terrible as Hell,
 And shook a dreadful dart ; what seem'd his head
 The likeness of a kingly crown had on.
 Satan was now at hand, and from his seat
 The monster moving onward came as fast 675

655. *Cerberian mouths* ; alluding to the three-headed dog Cerberus, the keeper of Hell.

660. *Vex'd Scylla* ; who, bathing in a part of the sea which Circe had poisoned, had her lower parts changed into dogs. *Calabria*, that part of Italy opposite to the *Trinacrian shore*, that is, Sicily---here called *hoarse*, both on account of a tempestuous sea breaking upon it, and the noisy eruptions of *Ætna* which lay in its vicinity.

665. *Lab'ring moon*---the ancients believed the moon greatly affected by magical practices.

676. *Hell trembled, &c.* In the description of the terrible, the genius of Milton shines with a superlative splendor.

 Dialogue between Satan and Death.

With horrid strides, Hell trembled as he strode.
 Th' undaunted Fiend what this might be admir'd,
 Admir'd, not fear'd; God and his Son except,
 Created thing nought valued he nor shunn'd;
 And with disdainful look thus first began. 680

WHENCE and what art thou, execrable shape,
 That dar'st, though grim and terrible, advance
 Thy miscreated front athwart my way
 To yonder gates? Through them I mean to pass,
 That be assur'd, without leave ask'd of thee: 685

Retire, or taste thy folly', and learn by proof,
 Hell-born, not to contend with Spi'rits of Heaven,
 To whom the goblin full of wrath reply'd.

Art thou that traitor Angel, art thou He,
 Who first broke peace in Heav'n and faith, till then
 Unbroken, and in proud rebellious arms 691

Drew after him the third part of Heav'n's sons
 Conjur'd against the High'est, for which both thou
 And they, outcast from God, are here condemn'd
 To waste eternal days in woe and pain? 695

And reckon'st thou thyself with Spi'rits of Heav'n,
 Hell-doom'd, and breath'st defiance here and scorn
 Where I reign king, and to enrage thee more,

683. *Miscreated*, a word which Spenser has sanctioned by his usage of it.

692. *Third part of Heav'n's sons*---founded, as we before remarked on Rev. xii. 3, "His tail drew the third part," &c.

693. *Conjur'd*, &c.---leagued together against the Most High, from the Latin *conjurare*, to bind one another by an oath to the utmost fidelity.

697. *Hell-doom'd*, for Satan had called Death *Hell-born*.

Contest between Satan and Death.

Thy king and lord ? Back to thy punishment,
False fugitive, and to thy speed add wings, 700
Lest with a whip of scorpions I pursue
Thy ling'ring, or with one stroke of this dart
Strange horror seize thee, and pangs unfelt before.
So spake the grisly terror, and in shape,
So speaking and so threat'ning, grew tenfold 705
More dreadful and deform : on th' other side
Incens'd with indignation Satan stood
Unterrify'd, and like a comet burn'd,
That fires the length of Ophiuchus huge
In th' arctic sky, and from his horrid hair 710
Shakes pestilence and war. Each at the head
Levell'd his deadly aim : their fatal hands
No second stroke intend, and such a frown
Each cast at th' other, as when two black clouds,
With Heav'n's artillery fraught, come rattling on 715
Over the Caspian, then stand front to front
Hovering a space, till winds the signal blow
To join their dark encounter in mid-air :
So frown'd the mighty combatants, that Hell
Grew darker at their frown, so match'd they stood ;
For never but once more was either like 721
To meet so great a foe : and now great deeds

708. *Like a comet* ; this is a very sublime comparison ; *length of Ophiuchus*, a constellation, including about forty degrees in the *arctic* sky, or northern hemisphere. *Shakes pestilence*, &c. alluding to the prodigies with which the appearance of comets has been supposed to be accompanied.

716. *Over the Caspian* ; a sea particularly noted for storms and tempests.

 Dialogue between Sin and Satan.

Had been achiev'd, whereof all Hell had rung,
 Had not the snaky sorceress that sat
 Fast by Hell gate, and kept the fatal key, 725
 Ris'n, and with hideous outcry rush'd between.

O FATHER, what intends thy hand, she cry'd,
 Against thy only Son? What fury', O Son,
 Possesses thee to bend that mortal dart
 Against thy Father's head? and know'st for whom ;
 For him who sits above and laughs the while 731
 At thee ordain'd his drudge, to execute
 Whate'er his wrath, which he calls justice, bids ;
 His wrath, which one day will destroy ye both.

SHE spake, and at her words the hellish pest 735
 Forbore : then these to her, Satan return'd.

So strange thy outcry, and thy words so strange
 Thou interposest, that my sudden hand
 Prevented, spares to tell thee yet by deeds
 What it intends ; till first I know of thee, 740
 What thing thou art, thus double-form'd, and why
 In this infernal vale first met thou call'st
 Me Father, and that phantasm call'st my Son ;
 I know thee not, nor ever saw till now
 Sight more detestable than him and thee. 745

T' WHOM thus the portress of Hell gate reply'd.
 Hast thou forgot me then, and do I seem

734. *Destroy ye both*; Jesus Christ will one day destroy both death and *him that hath the power of death, that is, the Devil*. Heb. 2, 14.

743. *Phantasm*; ghost or shadow; an expression replete with meaning. But this allegory of sin and death, though an highly finished piece of the kind, has been condemned by the critics as part of an epic poem.

Origin of Sin.

Now in thine eyes so foul? Once deem'd so fair
 In Heav'n when at th' assembly, and in sight
 Of all the Seraphim with thee combin'd 750
 In bold conspiracy against Heav'n's king,
 All on a sudden miserable pain
 Surpris'd thee, dim thine eyes, and dizzy swum
 In darkness, while thy head flames thick and fast
 Threw forth, till on the left side opening wide 755
 Likest to thee in shape and count'nance bright,
 Then shining heav'nly fair, a Goddess arm'd
 Out of thy head I sprung : amazement seiz'd
 All th' host of Heav'n ; back they recoil'd afraid
 At first, and call'd me SIN, and for a sign 760
 Portentous held me ; but familiar grown,
 I pleas'd, and with attractive graces won
 The most averse, thee chiefly, who full oft
 Thyself in me thy perfect image viewing
 Becam'st enamour'd, and such joy thou took'st 765
 With me in secret, that my womb conceiv'd
 A growing burthen. Meanwhile war arose,
 And fields were fought in Heav'n : wherein remain'd
 (For what could else?) to our almighty foe
 Clear victory, to our part loss and rout 770
 Through all the empyrean : down they fell
 Driv'n headlong from the pitch of Heaven, down
 Into this deep, and in the general fall

758. *Out of thy head.* Sin springs out of the head of Satan, a wisdom, or Minerva, sprang out of the head of Jupiter.

771. *Empyrean*, from the Greek, signifying literally, the highest heaven where the element of pure fire is supposed to subsist.

 Origin of Death.

I also ; at which time this pow'rful key
 Into my hand was given, with charge to keep 775
 These gates for ever shut, which none can pass
 Without my opening. Pensive here I sat
 Alone, but long I sat not, till my womb
 Pregnant by thee, and now excessive grown
 Prodigious motion felt and rueful throes. 780
 At last this odious offspring whom thou seest
 Thine own begotten, breaking violent way
 Tore through my entrails, that with fear and pain.
 Distorted, all my nether shape thus grew
 Transform'd : but he my inbred enemy 785
 Forth issued, brandishing his fatal dart
 Made to destroy : I fled, and cry'd out DEATH ;
 Hell trembled at the hideous name, and sigh'd
 From all her caves, and back resounded Death !
 I fled, but he pursued, (though more, it seems, 790
 Inflam'd with lust than rage) and swifter far,
 Me overtook his mother all dismay'd,
 And in embraces forcible and foul
 Ingendering with me, of that rape begot
 These yelling monsters, that with ceaseless cry 795
 Surround me, as thou saw'st, hourly conceiv'd
 And hourly born, with sorrow infinite
 To me ; for when they list into the womb
 That bred them, they return, and howl and gnaw
 My bowels, their repast ; then bursting forth 800

789. *Resounded Death.* The repetition of *Death* here has been pointed out as a special beauty.

796. *As thou saw'st* ; the monsters were now crept into her womb, and lay there unseen.

Satan's Address.

Afresh with conscious terrors vex me round,
That rest or intermission none I find.
Before my eyes in opposition sits
Grim Death my son and foe, who sets them on,
And me his parent would full soon devour 805
For want of other prey, but that he knows
His end with mine involv'd ; and knows that I
Should prove a bitter morsel, and his bane,
Whenever that shall be ; so fate pronounc'd.
But thou, O Father, I forewarn thee, shun 810
His deadly arrow, neither vainly hope
To be invulnerable in those bright arms,
Though temper'd heav'nly, for that mortal dint,
Save he who reigns above, none can resist.
SHE finish'd, and the subtle Fiend his lore 815
Soon learn'd, now milder, and thus answer'd smooth.
Dear Daughter, since thou claim'st me for thy sire,
And my fair son here show'st me, the dear pledge
Of dalliance had with thee in Heav'n, and joys
Then sweet, now sad to mention, through dire change
Befall'n us unforeseen, unthought of ; know 821
I come no enemy, but to set free
From out this dark and dismal house of pain
Both him and thee, and all the heav'nly host
Of Spi'rits, that in our just pretences arm'd 825

809. *So fate, &c.* Milton here makes the fallen angels and sin attribute events to fate without any mention of the Supreme Being.

815. *His lore.* Satan having now learned his *lore* or lesson, artfully changes his language ; he had just said that he had never seen *sight more detestable*, but now it is *dear daughter* and *my fair son*.

Satan's Address.

Fell with us from on high : from them I go
 This uncouth errand sole, and one for all
 Myself expose, with lonely steps to tread
 Th' unfounded deep, and through the void immense
 To search with wand'ring quest a place foretold 830
 Should be, and, by concurring signs ere now
 Created vast and round, a place of bliss
 In the purlieus of Heav'n, and therein plac'd
 A race of upstart creatures, to supply
 Perhaps our vacant room though more remov'd, 835
 Lest Heav'n surcharg'd with potent multitude
 Might hap to move new broils : be this or ought
 Than this more secret now design'd, I haste
 To know, and this once known, shall soon return,
 And bring ye to the place where thou and Death 840
 Shall dwell at ease, and up and down unseen
 Wing silently the buxom air, imbalm'd
 With odours ; there ye shall be fed and fill'd
 Immeasurably—all things shall be your prey !
 HE ceas'd, for both seem'd highly pleas'd, and
 Death
 Grinn'd horrible a ghastly smile, to hear 846
 His famine should be fill'd, and blest his maw

833. *Purlieus of Heav'n* ; from the French, meaning the borders or suburbs of heaven.

837. *Might hap* ; that is, might *happen*, or chance *to move new broils*.

842. *Buxom air* ; here signifying flexible, yielding, from a Saxon word, to bend, or give away.

846. *Grinn'd horrible a ghastly smile*. It is impossible for any poet to exceed this description.

Sin's Reply.

Destin'd to that good hour : no less rejoic'd
His mother bad, and thus bespake her sire.

THE key of this infernal pit by due, 850
And by command of Heav'n's all-powerful king
I keep, by him forbidden to unlock

These adamantine gates ; against all force
Death ready stands to interpose his dart,
Fearless to be o'ermatch'd by living might. 855

But what owe I to his commands above
Who hates me, and had hither thrust me down
Into this gloom of Tartarus profound,

To sit in hateful office here confin'd,
Inhabitant of Heav'n, and heav'nly born, 860
Here in perpetual agony and pain,

With terrors and with clamours compass'd round
Of mine own brood, that on my bowels feed ?

Thou art my father, thou my author, thou
My being gav'st me ; whom should I obey 865

But thee, whom follow ? thou wilt bring me soon
To that new world of light and bliss, among
The Gods who live at ease, where I shall reign

At thy right hand voluptuous, as beseems
Thy daughter and thy darling, without end. 870

Thus saying, from her side the fatal key,
Sad instrument of all our woe, she took ;
And tow'ards the gate rolling her bestial train,

855. *Living might.* God himself, however, must necessarily be excepted.

868. *Live at ease ;* Sin, who speaks here, speaks according to the Epicurean philosophy,

Hell's Gates opened.

Forthwith the huge portcullis high up drew,
 Which but herself, not all the Stygian powers 875
 Could once have mov'd; then in the key-hole turns
 Th' intricate wards, and every bolt and bar
 Of massy ir'on or solid rock with ease
 Unfastens: on a sudden open fly
 With impetuous recoil and jarring sound 880
 Th' infernal doors, and on their hinges grate
 Harsh thunder, that the lowest bottom shook
 Of Erebus. She open'd, but to shut
 Excell'd her pow'r, the gates wide open stood,
 That with extended wings a banner'd host 885
 Under spread ensigns marching might pass through
 With horse and chariots rank'd in loose array;
 So wide they stood, and like a furnace mouth
 Cast forth redounding smoke and ruddy flame.
 Before their eyes in sudden view appear 890
 The secrets of the hoary deep, a dark
 Illimitable ocean, without bound,
 Without dimension, where length, breadth, and height,
 And time, and place are lost; where eldest Night,

882. *Of Erebus*; the most profound depth of hell. The whole of this description is truly poetical; it has been remarked that *the drawing up of the portcullis*; *the turning of the key*; *the sudden shooting of the bolts*, and *the flying open of the doors*, are described by the break and sound of the verses.

894. *Eldest night*, and *Chaos*. The ancient naturalists, philosophers, and poets, held that *chaos* was the first principle of all things. The poets, in particular, make *Night* a goddess---representing night or darkness, and *chaos*, or confusion, as exercising from the beginning an uncontrouled dominion.

The Region of Chaos.

And Chaos, ancestors of nature, hold 895
 Eternal anarchy, amidst the noise
 Of endless wars, and by confusion stand.
 For hot, cold, moist, and dry, four champions fierce,
 Strive here for mast'ry, and to battle bring
 Their embryon atoms ; they around the flag 900
 Of each his faction, in their several clans,
 Light-arm'd or heavy, sharp, smooth, swift or slow,
 Swarm populous, unnumber'd as the sands
 Of Barca or Cyrene's torrid soil,
 Levied to side with warring winds, and poise 905
 Their lighter wings. To whom these most adhere
 He rules a moment ; Chaos umpire sits,
 And by decision more embroils the fray
 By which he reigns : next him high arbiter
 Chance governs all. Into this wild abyss, 910
 The womb of nature, and perhaps her grave,
 Of neither sea, nor shore, nor air, nor fire,
 But all these in their pregnant causes mix'd
 Confus'dly, and which thus must ever fight,
 Unless th' almighty maker them ordain 915
 His dark materials to create more worlds ;
 Into this wild abyss the wary Fiend
 Stood on the brink of Hell and look'd awhile,
 Pond'ring his voyage ; for no narrow frith
 He had to cross. Nor was his ear less peal'd 920

898. *Hot, cold, &c.* Ovid is here copied, but improved.

904. *Barca*, or *Cyrene*, a city and province of dry sandy Lybia, in Africa.

917. *Stood on the brink of Hell, and look'd awhile* ; thus did the wary fiend ponder his perilous voyage !

Satan's Voyage.

With noises loud and ruinous (to compare
 Great things with small) than when Bellona storms,
 With all her battering engines bent to raze
 Some capital city ;' or less than if this frame
 Of Heav'n were falling, and these elements 925
 In mutiny had from her axle torn
 The stedfast earth. At last his sail-broad vans
 He spreads for flight, and in the surging smoke
 Uplifted spurns the ground ; thence many a league,
 As in a cloudy chair, ascending rides 930
 Audacious ; but that seat soon failing, meets
 A vast vacuity : all unawares
 Fluttering his pennons vain, plumb down he drops
 Ten thousand fathom deep, and to this hour
 Down had been falling had not by ill chance 935
 The strong rebuff of some tumultuous cloud,
 Instinct with fire and nitre, hurried him
 As many miles aloft : that fury stay'd,
 Quench'd in a boggy Syrtis, neither sea,
 Nor good dry land : nigh founder'd on he fares, 940
 Treading the crude consistence, half on foot,

922. *Bellona*, the goddess of war -- what an idea have we here of the noises of chaos, when those of a city besieged, and even of heaven and earth running from each other, are small in comparison with them!

927. *His sail-broad vans* ; as the air and water are both fluids, the metaphor taken from the one are applied to the other ; flying, therefore, may be compared to sailing, and sailing to flying.

933. *Pennons*, for pinions---the expressiveness of the verse is here inimitable.

939. *Boggy Syrtis*, of which the poet has given a sufficient explanation.

 Difficulties of the Voyage.

Half flying ; behoves him now both oar and sail.
 As when a gryphon through the wilderness
 With winged course, o'er hill or moory dale,
 Pursues the Arimasian, who by stealth 945
 Had from his wakeful custody purloin'd
 The guarded gold : so eagerly the Fiend
 O'er bog, or steep, through strait, rough, dense, or rare
 With head, hands, wings, or feet pursues his way,
 And swims, or sinks, or wades, or creeps, or flies : 950
 At length a universal hubbub wild
 Of stunning sounds and voices all confus'd,
 Borne through the hollow dark, assaults his ear
 With loudest vehemence ; thither he plies,
 Undaunted to meet there whatever power 955
 Or Spirit of the nethermost abyss
 Might in that noise reside, of whom to ask
 Which way the nearest coast of darkness lies
 Bord'ring on light ; when straight behold the throne
 Of Chaos, and his dark pavilion spread 960
 Wide on the wasteful deep ; with him enthron'd
 Sat sable-vested Night, eldest of things,
 The consort of his reign ; and by them stood

942. *Both oar and sail*, as galleys do ; or, according to the old proverb, with *might and main*.

943, *Gryphon*, a fabulous creature, in the upper part like an eagle, in the lower resembling a lion ; and said to guard gold-mines !

945. *Arimasians*---a one-eyed people of Scythia ; who, according to Lucan, adorned their hair with gold.

948. *O'er bog, or steep, &c.* The laborious hazards of Satan's voyage are well expressed by so many monosyllables which cannot be pronounced but slowly and with difficulty.

Satan's Address.

Orcus and Ades, and the dreaded name
 Of Demogorgon ; Rumour next and Chance, 965
 And Tumult and Confusion all embroil'd,
 And Discord with a thousand various mouths !

T' whom Satan turning boldy, thus. Ye Powers
 And Spirits of this nethermost abyss,
 Chaos and ancient Night, I come no spy, 970
 With purpose to explore or to disturb
 The secrets of your realm, but by constraint
 Wand'ring this darksome desert, as my way
 Lies through your spacious empire up to light,
 Alone, and without guide, half lost, I seek 975
 What readiest path leads where your gloomy bounds
 Confine with Heav'n ; or if some other place,
 From your dominion won, th' ethereal king
 Possesses lately, thither to arrive
 I travel this profound ; direct my course ; 980
 Directed, no mean recompence it brings
 To your behoof, if I that region lost,
 All usurpation thence expell'd, reduce
 To her original darkness and your sway
 (Which is my present journey), and once more 985
 Erect the standard there of ancient Night ;

964. *Orcus* and *Ades* ; used vaguely for Pluto and any dark place.

965. *Demogorgon* ; a frightful infernal deity !

967. *Tumult, confusion, discord* ; all these are said to be met with in the regions of chaos.

972. *Secrets* ; the poet probably meant the *secret places of your realm*.

981. *Recompence it brings, &c.* In this and the following lines he explains more fully the purport of his journey.

The Address of Chaos.

Your's be th' advantage all, mine the revenge ! —
 Thus Satan ; and him thus the Anarch old,
 With falt'ring speech and visage incompas'd
 Answer'd. I know thee, stranger, who thou art, 990
 That mighty leading Angel who of late
 Made head against Heaven's king, though overthrown.
 I saw and heard, for such a numerous host
 Fled not in silence through the frightened deep
 With ruin upon ruin, rout on rout, 995
 Confusion worse confounded ; and Heav'n gates
 Pour'd out by millions her victorious bands
 Pursuing. I upon my frontiers here
 Keep residence ; if all I can will serve
 That little which is left so to defend, 1000
 Encroach'd on still through your intestine broils,
 Weak'ning the sceptre of old Night : first Hell
 Your dungeon stretching far and wide beneath ;
 Now lately Heav'n and Earth, another world,
 Hung o'er my realm, link'd in a golden chain 1005
 To that side Heav'n from whence your legions fell :
 If that way be your walk, you have not far ;
 So much the nearer danger ; go and speed ;
 Havoc, and spoil, and ruin, are my gain !—
 He ceas'd ; and Satan stay'd not to reply, 1010

988. *Anarch*, from the Greek, signifying in general, an author of confusion ; here, therefore, justly applied to Chaos who is addressing his infernal majesty.

1005. *Link'd in a golden chain*. Homer mentions Jupiter's golden chain, by which he can draw up the gods, and the earth, and the sea, and the whole universe, but *they* cannot draw him down !

Satan pursues his Voyage.

But glad that now his sea should find a shore,
 With fresh alacrity and force renew'd
 Springs upward like a pyramid of fire
 Into the wild expanse, and through the shock
 Of fighting elements, on all sides round 1015
 Environ'd wings his way ; harder beset
 And more endanger'd, than when Argo pass'd
 Through Bosphorus betwixt the justling rocks ;
 Or when Ulysses on the larboard shunn'd
 Charybdis, and by th' other whirlpool steer'd. 1020
 So he with difficulty and labour hard
 Mov'd on, with difficulty and labour he ;
 But he once past, soon after when man fell,
 Strange alteration ! Sin and Death amain
 Following his track, such was the will of Heaven,
 Pav'd after him a broad and beaten way 1026
 Over the dark abyss, whose boiling gulf
 Tamely endur'd a bridge of wondrous length
 From Hell continued reaching th' utmost orb
 Of this frail world ; by which the Spi'rits perverse
 With easy intercourse pass to and fro 1031

1011. *His sea should find a shore* ; a metaphor expressive of joy, that now his voyage or journey was coming to a termination.

1017. *Argo pass'd* ; the ship in which Jason and his companions sailed to Colchis for the golden fleece. *Bosphorus*, the straits of Constantinople, entering the Black Sea.

1019. *Ulysses on the larboard* ; that is, sailing to the left, shunned Charybdis or whirlpool, on the coast of Italy, which threatened his destruction.

1031. *Easy intercourse*. This sentiment, however ingenious, may be deemed only a fine specimen of the manner after which Milton could indulge his imagination in poetry.

Satan pursues his Voyage.

To tempt or punish mortals, except whom
 God and good Angels guard by special grace.
 But now at last the sacred influence
 Of light appears, and from the walls of Heaven 1035
 Shoots far into the bosom of dim Night
 A glimmering dawn ; here Nature first begins
 Her farthest verge, and Chaos to retire,
 As from her outmost works a broken foe,
 With tumult less, and with less hostile din, 1040
 That Satan with less toil, and now with ease
 Wafts on the calmer wave by dubious light,
 And like a weather-beaten vessel holds
 Gladly the port, though shrouds and tackle torn ;
 Or in the emptier waste, resembling air, 1045
 Weighs his spread wings, at leisure to behold
 Far off th' empyreal Heav'n, extended wide
 In circuit, undetermin'd square or round,
 With opal tow'rs and battlements adorn'd
 Of living sapphire, once his native seat ; 1050
 And fast by hanging in a golden chain
 This pendant world, in bigness as a star

1049. *Opal tow'rs*---with towers of precious stones ; the *opal* partaking of the carbuncle's faint fire, the amethyst's bright purple, and the emerald's cheering green must possess a very pleasing diversity.

1052. *Pendant world*. Bishop Newton says this is not the earth, but the new creation, heaven and earth ; the whole orb of fixed stars immensely bigger than the earth, a mere point in comparison. Addison, however, supposes that the poet means the *earth* ; and pronounces this distant discovery of the *earth hanging close by the moon*, as wonderfully beautiful and poetical ! Be this as it may,

The evil Intentions of Satan.

Of smallest magnitude close by the moon.
Thither full fraught with mischievous revenge,
Accurs'd, and in a cursed hour he hies ! 1055

the whole description of the poet is marked by his characteristic sublimity.

1055. *Hies*; hastes or proceeds, a term almost obsolete, but to be found in Chaucer's poetry. How well calculated is the close of this *second* book to excite our curiosity respecting the issue of this satannic journey, having for its object nothing less than the destruction of mankind !

END OF BOOK II.



PARADISE LOST.

BOOK. III.



Grav. del.

Mackenzie sc.

*His Habit fit for speed succinct, and held
Before his decent steps a silver wand.*

p. 121.

ARGUMENT.

GOD sitting on his throne sees Satan flying towards this world, then newly created ; shews him to the Son who sat at his right hand ; foretels the success of Satan in perverting mankind ; clears his own justice and wisdom from all imputation, having created man free and able enough to have withstood his tempter ; yet declares his purpose of grace towards him, in regard he fell not of his own malice, as did Satan, but by him seduced. The Son of God renders praises to his Father for the manifestation of his gracious purpose towards man ; but God again declares, that grace cannot be extended towards man without the satisfaction of divine justice ; man hath offended the majesty of God by aspiring to Godhead, and therefore, with all his progeny devoted to death, must die unless some one can be found sufficient to answer for his offence, and undergo his punishment. The Son of God freely offers himself a ransom for man ; the Father accepts him, ordains his incarnation, pronounces his exaltation above all names in heaven and earth ; commands all the angels to adore him ; they obey, and hymning to their harps in full quire, celebrate the Father and the Son. Meanwhile Satan alights upon the bare convex of this world's outermost orb ; where wandering he first finds a place, since called the Limbo of Vanity ; what persons and things fly up thither ; thence comes to the gate of heaven, described ascending by stairs, and the waters above the firmament that flow about it : his passage thence to the orb of the sun ; he finds there Uriel the regent of that orb, but first changes himself into the shape of a meaner angel ; and pretending a zealous desire to behold the new creation, and man whom God had placed here, inquires of him the place of his habitation, and is directed ; alights first on mount Niphates.

Address to Light.

BOOK III.

HAIL, holy Light ! offspring of Heav'n first born,
 Or of th' Eternal coeternal beam
 May I express thee' unblam'd ? Since God is light,
 And never but in unapproach'd light
 Dwelt from eternity, dwelt then in thee,
 Bright effluence of bright essence increate.
 Or hear'st thou rather, pure ethereal stream,
 Whose fountain who shall tell ? Before the sun,
 Before the Heav'ns thou wert, and at the voice
 Of God, as with a mantle didst invest 10
 The rising world of waters dark and deep,

1. *Hail holy light, &c.* This apostrophe or address to light has been very generally admired, though critics have pronounced it a digression contrary to the rules of epic poetry.

3. *God is light, &c.* In this and the following line there seems to be an allusion to two passages of scripture ; John i. 5. *God is light, &c.* and 1 Tim. vi. 16, " Dwelling in the light which no man can approach unto."

6. *Bright effluence.* Thus Solomon says of wisdom in the Apocrypha, " She is a pure *influence* flowing from the glory of the Almighty."

11. *World of waters.* Moses says, Gen. i. 2, " The spirit or breath of God moved upon the face of the waters."

The Poet's Blindness.

Won from the void and formless infinite.
 Thee I revisit now with bolder wing,
 Escap'd the Stygian pool, though long detain'd
 In that obscure sojourn, while in my flight 15
 Through utter and through middle darkness borne
 With other notes than to th' Orphean lyre
 I sung of Chaos and eternal Night,
 Taught by the heav'nly Muse to venture down
 The dark descent, and up to re-ascend, 20
 Though hard and rare : thee I revisit safe,
 And feel thy sov'reign vital lamp ; but thou
 Revisit'st not these eyes, that roll in vain
 To find thy piercing ray, and find no dawn ;
 So thick a drop serene hath quench'd their orbs, 25
 Or dim suffusion veil'd. Yet not the more
 Cease I to wander where the Muses haunt
 Clear spring, or shady grove, or sunny hill,
 Smit with the love of sacred song ; but chief
 Thee, Sion, and the flow'ry brooks beneath, 30
 That wash thy hallow'd feet, and warbling flow,
 Nightly I visit : nor sometimes forget

14. *Stygian pool*. Styx, one of the rivers of Hell, as was mentioned on a former occasion.

17. *Orphean lyre*, Orpheus made a hymn to night, and also touched upon creation rising out of chaos. Besides he was inspired by his mother, Calliope, only ; whereas Milton, under the influence of the *heavenly muse*, boasts of the superiority of his inspiration.

25. *Drop serene*, or *gutta serena*, a disorder by which Milton lost his sight. This reference to his sad situation at once pleases the imagination, and affects the heart.

30. *Flow'ry brooks* ; Kedron and Siloah. The poet here expresses his superior delight in the Songs of Sion.

Blindness lamented.

Those other two equall'd with me in fate,
 So were I equall'd with them in renown,
 Blind Thamyris and blind Mæonides, 35
 And Tiresias and Phineus, prophets old :
 Then feed on thoughts that voluntary move
 Harmonious numbers ; as the wakeful bird
 Sings darkling, and in shadiest covert hid
 Tunes her nocturnal note. Thus with the year 40
 Seasons return, but not to me returns
 Day, or the sweet approach of ev'n or morn,
 Or sight of vernal bloom, or summer's rose,
 Or flocks, or herds, or human face divine ;
 But cloud instead, and ever-during dark 45
 Surrounds me, from the cheerful ways of men
 Cut off, and for the book of knowledge fair
 Presented with an universal blank
 Of nature's works to me expung'd and ras'd,
 And wisdom at one entrance quite shut out. 50
 So much the rather thou, celestial Light,
 Shine inward, and the mind through all her powers

35, 36. *Thamyris*, an old poet and musician. *Mæonides*, Homer so called from his father, Mæon. *Tiresias* and *Rhineus*, famous blind poets and prophets of antiquity.

39. *Sings darkling* ; that is, surrounded with darkness. The word *darkling* is to be found in Shakespeare's writings.

41. *Seasons return, but, &c.* Here is a peculiar beauty in the expressions.

49. *Ras'd* ; to blot or scratch out, after the manner of the Romans, who wrote on waxen tablets.

50. *Quite shut out* ; the blessings of light were never drawn in livelier colours, neither has the loss of them been ever more passionately, yet patiently lamented.

Survey of Satan.

Irradiate, there plant eyes, all mist from thence
 Purge and disperse, that I may see and tell
 Of things invisible to mortal sight ! 55

Now had th' almighty Father from above,
 From the pure empyrean where he sits
 High thron'd above all height, bent down his eye,
 His own works and their works at once to view :
 About him all the Sanctities of Heav'n 60
 Stood thick as stars, and from his sight receiv'd
 Beatitude past utterance ; on his right
 The radiant image of his glory sat,
 His only Son ; on earth he first beheld
 Our two first parents, yet the only two 65
 Of mankind, in the happy garden plac'd,
 Reaping immortal fruits of joy and love,
 Uninterrupted joy, unrivall'd love,
 In blissful solitude ; he then survey'd
 Hell and the gulph between, and Satan there 70
 Coasting the wall of Heav'n on this side Night
 In the dun air sublime, and ready now
 To stoop with wearied wings and willing feet

56. *Now had the Almighty, &c.* Omniscience here sublimely takes a survey of the whole creation !

59. *Their works ;* that is, of his own creatures, angels, men, and devils.

62. *The radiant image ;* thus St. Paul, Heb. i. 3, " His son, who being the brightness of his glory, and the express image of his person, sat down on the right hand of the Majesty on high." The mind of Milton was enriched and sublimed by an acquaintance with the sacred writings.

72. *Dun air ;* from the Italian ; expressive of the gloomy duskiness of the atmosphere.

 Father's Address to the Son.

On the bare outside of this world, that seem'd
 Firm land embosom'd, without firmament, 75
 Uncertain which, in ocean or in air.
 Him God beholding from his prospect high,
 Wherein past, present, future he beholds,
 Thus to his only Son foreseeing spake.

ONLY begotten Son, seest thou what rage 80
 Transports our Adversary? whom no bounds
 Prescrib'd, no bars of Hell, nor all the chains
 Heap'd on him there, nor yet the main abyss,
 Wide interrupt, can hold; so bent he seems
 On desperate revenge, that shall redound 85
 Upon his own rebellious head. And now
 Through all restraint broke loose he wings his way
 Not far off Heav'n, in the precincts of light,
 Directly tow'ards the new created world,
 And man there plac'd, with purpose to assay 90
 If him by force he can destroy, or worse,
 By some false guile pervert; and shall pervert,
 For Man will hearken to his glozing lies,
 And easily transgress the sole command,
 Sole pledge of his obedience: so will fall, 95
 He and his faithless progeny. Whose fault?
 Whose but his own? Ingrate, he had of me

79. *Thus to his only son.* If Milton's majesty (says Addison) forsakes him any where, it is in those parts of his poem where the divine persons are introduced as speakers. The poet proceeds with a kind of fear and trembling to describe the sentiments of the Almighty; but he there, in most cases, confines himself to scripture expressions.

84. *Wide interrupt.*--its distance being no interruption.

 Freedom of Man's Fall.

All he could have ; I made him just and right,
 Sufficient to have stood, though free to fall.
 Such I created all th' ethereal Powers 100
 And Spirits, both them who stood, and them who fail'd ;
 Freely they stood who stood, and fell who fell.
 Not free, what proof could they have giv'n sincere
 Of true allegiance, constant faith or love,
 Where only what they needs must do appear'd, 105
 Not what they would ? what praise could they receive ?
 What pleasure I from such obedience paid,
 When will and reason (reason also' is choice)
 Useless and vain, of freedom both despoil'd,
 Made passive both, had serv'd necessity, 110
 Not me ? They therefore as to right belong'd,
 So were created, nor can justly' accuse
 Their maker, or their making, or their fate,
 As if predestination over-rul'd
 Their will, dispos'd by absolute decree 115
 Or high foreknowledge ; they themselves decreed
 Their own revolt, not I ; if I foreknew,
 Foreknowledge had no influence on their fault,
 Which had no less prov'd certain unforeknown.
 So without least impulse or shadow' of fate, 120
 Or ought by me immutably foreseen,

108. *Reason also in choice.* This sentiment is likewise to be found in the poet's prose writings. Milton here seems by no means to favour the doctrine either of predestination or of necessity.

117. *If I foreknow --if,* used in the sense of *though*, therefore not implying the least doubt or uncertainty on the part of the Deity.

121. *Aught immutable* ; that is, any event which cannot be changed or altered.

Speech of the Father.

They trespass, authors to themselves in all
 Both what they judge, and what they choose; for so
 I form'd them free, and free they must remain,
 Till they inthrall themselves; I else must change 125
 Their nature, and revoke the high decree
 Unchangeable, eternal, which ordain'd
 Their freedom, they themselves ordain'd their fall
 The first sort by their own suggestion fell,
 Self-tempted, self-deprav'd: Man falls, deceiv'd 130
 By th' other first: Man therefore shall find grace,
 The other none: in mercy' and justice both,
 Through Heav'n and Earth, so shall my glory' excel,
 But mercy first and last shall brightest shine.

THUS while God spake, ambrosial fragrance fill'd
 All Heav'n, and in the blessed Spi'rits elect 136
 Sense of new joy ineffable diffus'd:
 Beyond compare the Son of God was seen
 Most glorious; in him all his Father shone
 Substantially express'd; and in his face 140
 Divine compassion visibly appear'd,
 Love without end, and without measure grace,
 Which uttering thus, he to his Father spake.

O FATHER, gracious was that word which clos'd
 Thy sov'reign sentence, that man should find grace;

135. *Thus while God spake*; agreeable to the benevolent genius of Christianity---the poet has very judiciously made the words of the Almighty---*diffusing fragrance and delight to all around him!*

140. *Substantially express'd*; thus Heb. i. 3, *the son of God* is styled "the brightness of his Father's glory, and the express image of his person;" a critic has added---the *character* of his substance as the original expresses it.

Speech of the Son.

For which both Heav'n and Earth shall high extol
 Thy praises, with th' innumerable sound 147
 Of hymns and sacred songs, wherewith thy throne
 Encompass'd shall resound thee ever blest :
 For should Man finally be lost, should Man, 150
 Thy creature late so lov'd, thy youngest son,
 Fall circumvented thus by fraud, though join'd
 With his own folly ? That be from thee far,
 That far be from thee, Father, who art judge
 Of all things made, and judgest only right. 155
 Or shall the Adversary thus obtain
 His end, and frustrate thine ? Shall he fulfil
 His malice, and thy goodness bring to nought,
 Or proud return, though to his heavier doom,
 Yet with revenge accomplish'd, and to Hell 160
 Draw after him the whole race of mankind,
 By him corrupted ? or wilt thou thyself
 Abolish thy creation, and unmake,
 For him, what for thy glory thou hast made ?
 So should thy goodness and thy greatness both 165
 Be question'd and blasphem'd without defence.

To whom the great Creator thus reply'd.
 O Son, in whom my soul hath chief delight,

147. *Innumerable sound*---a singular expression ; but *innumerable* is applied here to a singular substantive, *sound* ; as it is to *force* of spirits in the 101st line of Book I ; however, in sense, it refers to the plural *songs* and *spirits*.

154. *That be far from thee*. See Gen. xviii. 25, "That be far from thee to do after this manner, &c. relating to the destruction of the cities of the plain.

168. *O Son, &c.* The Son of God is here addressed by various

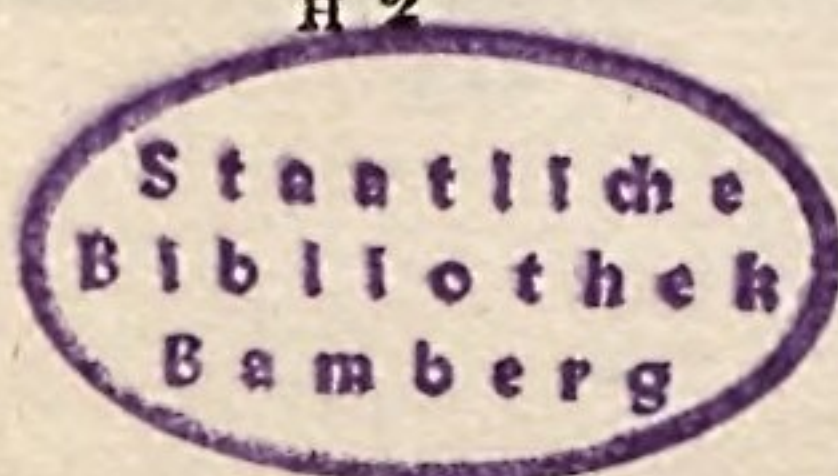
Speech of the Father.

Son of my bosom, Son who art alone
 My word, my wisdom, and effectual might, 170
 All hast thou spoken as my thoughts are, all
 As my eternal purpose hath decreed :
 Man shall not quite be lost, but sav'd who will,
 Yet not of will in him, but grace in me
 Freely vouchsaf'd ; once more I will renew 175
 His lapsed pow'rs, though forfeit and inthrall'd
 By sin to foul exorbitant desires ;
 Upheld by me, yet once more he shall stand
 On even ground against his mortal foe,
 By me upheld, that he may know how frail 180
 His fall'n condition is, and to me owe
 All his deliv'rance, and to none but me.
 Some I have chosen of peculiar grace
 Elect above the rest ; so is my will :
 The rest shall hear me call, and oft be warn'd, 185
 Their sinful state, and to appease betimes

scriptural titles and appellations. Matt. iii. 17, " My beloved Son in whom I am well pleased." John i. 18, " The only begotten Son which is in the bosom of the Father." Rev. xix. 13, " And his name is called the word of God." 1 Cor. i. 24, " Christ the power of God and the wisdom of God." The poet's allusion to so many passages shews the extent of his acquaintance with the sacred writings.

183. *Peculiar grace*, &c. Bishop Newton justly remarks that our author did not hold the doctrine of *rigid predestination* ; he was of the sentiments of the more moderate Calvinists, and thought that some were elected of peculiar grace ; the rest might be saved by complying with the terms and conditions of the gospel. This is now generally called *Baxterianism*.

H 2



Speech of the Father.

Th' incensed Deity, while offer'd grace
 Invites, for I will clear their senses dark,
 What may suffice and soften stony hearts
 To pray, repent, and bring obedience due. 190
 To pray'r, repentance, and obedience due,
 Though but endeavour'd with sincere intent,
 Mine ear shall not be slow, mine eye not shut,
 And I will place within them as a guide
 My umpire conscience, whom if they will hear, 195
 Light after light well us'd they shall attain,
 And to the end persisting, safe arrive.
 This my long sufferance and my day of grace
 They who neglect and scorn shall never taste ;
 But hard be harden'd, blind be blinde : more, 200
 That they may stumble on, and deeper fall ;
 And none but such from mercy I exclude.
 But yet all is not done ; Man disobeying,
 Disloyal breaks his fealty, and sins
 Against the high supremacy of Heaven, 205
 Affecting God-head, and so losing all,

197. *Safe arrive* ; Matt. x. 22, " He that endureth to the end shall be saved."

199. *Shall never taste*. On these lines Bishop Newton has introduced the following remarks made by Mr. Thyer, a critic of eminence ; " It is a great pity that our author should have thus debased the dignity of the deity by putting in his mouth this horrid doctrine of a day of grace, after which it is not possible for a man to repent ; and there can be no excuse for him except the candid reader will make some allowance for the prejudices which he might possibly receive from the gloomy divinity of that enthusiastic age in which he lived."

 Reply of the Son of God.

To expiate his treason hath nought left,
 But to destruction sacred and devote,
 He with his whole posterity must die.
 Die he, or justice must ; unless for him 210
 Some other able, and as willing, pay
 The rigid satisfaction, death for death.
 Say, heav'nly Pow'rs, where shall we find such love ?
 Which of ye will be mortal to redeem
 Man's mortal crime, and just th' unjust to save ? 215
 Dwells in all Heaven charity so dear ?

HE ask'd, but all the heav'nly quire stood mute,
 And silence was in Heav'n : on Man's behalf ;
 Patron or intercessor none appear'd,
 Much less thou durst upon his own head, 220
 The deadly forfeiture, and ransom set.
 And now without redemption all mankind,
 Must have been lost, adjudg'd to Death and Hell
 By doom severe, had not the Son of God,
 In whom the fulness dwells of love divine, 225
 His dearest meditation thus renew'd.

FATHER, thy word is past, Man shall find grace ;
 And shall grace not find means, that finds her way,
 The speediest of thy winged messengers,
 To visit all thy creatures, and to all 230
 Comes unprevented, unimplor'd, unsought ?

217. *Stood mute* ; in Hell, it is said, all *sat mute*, for the infernal peers were *sitting* in council, but here the good angels were *standing* round the throne of God ! See Rev. viii. 1, " There was silence in heaven."

219. *Intercessor none* ; thus Isaiah, lix. 16, " There was no intercessor," &c.

231. *Comes unprevented* ; prevent from *prævenire*, to come be-

Speech of the Son.

Happy for Man, so coming ; he her aid
 Can never seek, once dead in sins and lost ;
 Atonement for himself or offering meet,
 Indebted and undone, hath none to bring. 235
 Behold me then ; me for him, life for life
 I offer ; on me let thine anger fall,
 Account me Man ; I for his sake will leave
 Thy bosom, and this glory next to thee
 Freely put off, and for him lastly die 240
 Well pleas'd ; on me let Death wreak all his rage ;
 Under his gloomy pow'r I shall not long
 Lie vanquish'd ; thou hast given me to possess
 Life in myself for ever ; by thee I live,
 Though now to Death I yield, and am his due 245
 All that of me can die ; yet that debt paid,
 Thou wilt not leave me in the loathsome grave
 His prey, nor suffer my unspotted soul
 For ever with corruption there to dwell ;
 But I shall rise victorious, and subdue 250
 My vanquisher, spoil'd of his vaunted spoil :
 Death his death's wound shall then receive, and stoop
 Inglorious, of his mortal sting disarm'd.

fore---this grace is not preceded by merit or supplication---it is a *free gift*. 2 Tim. i. 9, "Not according to our works but according to his own purpose and grace."

244. *Life in myself* ; thus John v. 26, "For as the Father hath life in himself so hath he given to the Son to have life in himself."

249. *With corruption there to dwell*---alluding to Psalm xvi. 10, "Neither suffer thine Holy One to see corruption," which St Peter applies to our Saviour's resurrection.

252. *Death his death's wound* ; a conceit unworthy the poet, and therefore ought to have been avoided.

Speech of the Son closed.

I through the ample air in triumph high
 Shall lead Hell captive maugre Hell, and show 255
 The Pow'rs of darkness bound. Thou at the sight
 Pleas'd, out of Heaven shalt look down and smile,
 While by thee rais'd I ruin all my foes,
 Death last, and with his carcase glut the grave :
 Then with the multitude of my redeem'd 260
 Shall enter Heav'n long absent, and return,
 Father, to see thy face, wherein no cloud
 Of anger shall remain, but peace assur'd
 And reconciliation; wrath shall be no more
 Thenceforth, but in thy presence joy entire ! 265
 His words were ended, but his meek aspect
 Silent yet spake, and breath'd immortal love
 To mortal men, above which only shone
 Filial obedience : as a sacrifice
 Glad to be offer'd, he attends the will 270
 Of his great Father. Admiration seiz'd

254. *Ample air in triumph high*, &c. referring to Psalm lxviii. 18, "Thou hast ascended on high, thou hast led captivity captive;" and also to Col. ii. 15, "And having spoiled principalities and powers he made a shew of them openly, triumphing over them." *Maugre*, a French term; meaning here in spite of hell.

259. *Death last*; according to St. Paul, "The last enemy that shall be destroyed is Death."

267. *Breathed immortal love*, &c. All these expressions are finely indicative of the benevolence of the *Messiah*; but in terms equally glowing ought the poet to have drawn the benevolence of the DEITY himself; neither breathing *anger*, nor demanding *rigid satisfaction*: John iii. xvi. "God so loved the world that he gave his only begotten Son," &c.

269. *As a sacrifice*, &c. an allusion to Psalm xl. 6, "Sacrifices and offerings thou didst not desire," &c.

 Reply of the Almighty.

All Heav'n, what this might mean, and whither tend
Wond'ring; but soon th' Almighty thus reply'd.

O THOU in Heav'n and Earth the only peace
Found out for mankind under wrath, O thou 275
My sole complacence! well thou know'st how dear
To me are all my works, nor Man the least,
Though last created; that for him I spare
Thee from my bosom and right hand, to save,
By losing thee awhile, the whole race lost. 280
Thou therefore, whom thou only canst redeem,
Their nature also to thy nature join;
And be thyself Man among men on earth,
Made flesh, when time shall be, of virgin seed,
By wondrous birth: be thou in Adam's room 285
The head of all mankind, though Adam's son,
As in him perish all men, so in thee,
As from a second root, shall be restor'd
As many as are restor'd, without thee none.
His crime makes guilty all his sons; thy merit 290
Imputed shall absolve them who renounce
Their own both righteous and unrighteous deeds,
And live in thee transplanted, and from thee
Receive new life. So Man, as is most just,
Shall satisfy for Man, be judg'd and die, 295
And dying rise, and rising with him raise
His brethren, ransom'd with his own dear life.
So heav'nly love shall outdo hellish hate,

282. *Their nature*; that is, the *nature of them* whom thou only canst redeem.

287. *As in him*, &c. The apostle Paul says, 1 Cor. xv. 22, "As in Adam all die even so in Christ shall ALL be made alive."

Reply of the Almighty.

Giving to death, and dying to redeem,
So dearly to redeem what hellish hate 300
So easily destroy'd, and still destroys
In those who, when they may, accept not grace.
Nor shalt thou, by descending to assume
Man's nature, lessen or degrade thine own.
Because thou hast, though thron'd in highest bliss 305
Equal to God, and equally enjoying
God-like fruition, quitted all to save
A world from utter loss, and hast been found
By merit more than birthright Son of God,
Found worthiest to be so by being good, 310
Far more than great or high ; because in thee
Love hath abounded more than glory' abounds,
Therefore thy humiliation shall exalt
With thee thy manhood also to his throne.
Here shalt thou sit incarnate, here shalt reign 315
Both God and Man, Son both of God and Man,
Anointed universal king : all power
I give thee ; reign for ever and assume
Thy merits ; under thee as head supreme
Thrones, Princedoms, Pow'rs, Dominions, I reduce :
All knees to thee shall bow, of them that bide 321

299. *Giving to death and dying to redeem* ; the love of the Father in giving the Son to death, and the love of the Son in submitting to it, and dying to redeem mankind.

308. *To save a world*. This is a noble expression which soars above the narrowness of systematical divinity---it was worthy of the Son of God to undertake a mission by which the *world* should be ultimately benefitted.

321. *To thee shall bow, &c.* See Phil. ii. 10, " That at the name of Jesus every knee should bow," &c.

Reply of the Almighty concluded.

In Heav'n, or Earth, or under Earth in Hell.
 When thou, attended gloriously from Heav'n,
 Shalt in the sky appear, and from thee send
 Thy summoning Archangels to proclaim 325
 Thy dread tribunal, forthwith from all winds
 The living, and forthwith the cited dead
 Of all past ages, to the general doom
 Shall hasten, such a peal shall rouse their sleep :
 Then all thy saints assembled, thou shalt judge 330
 Bad men and Angels ; they arraign'd shall sink
 Beneath thy sentence ; Hell, her numbers full,
 Thenceforth shall be for ever shut. Meanwhile
 The world shall burn, and from her ashes spring
 New Heav'n and Earth, wherein the just shall dwell,
 And, after all their tribulations long, 336
 See golden days, fruitful of golden deeds,
 With joy and love triumphing, and fair truth.
 Then thou thy regal sceptre shalt lay by,
 For regal sceptre then no more shall need, 340
 God shall be all in all. But all ye Gods,
 Adore him, who to compass all this dies ;
 Adore the Son, and honour him as me.

334. *The world shall burn* ; thus St. Peter says, 2nd Epist. iii. 12, " The heavens being on fire shall be dissolved," &c.

341. *God shall be all in all* ; according to 1 Cor. 15, 28, " When all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all !

343. *And honour him as me* ; thus John i. 23, " That all men should honour the Son even as they honour the Father," by believing in the mission which he undertook for the salvation of mankind.

 Effects of the Almighty's Speech.

No sooner had th' Almighty ceas'd, but all
 The multitude of Angels, with a shout 345
 Loud as from numbers without number, sweet
 As from blest voices, uttering joy, Heav'n rung
 With jubilee, and loud Hosannas fill'd
 Th' eternal regions : lowly reverent
 Tow'ards either throne they bow, and to the ground
 With solemn adoration down they cast 351
 Their crowns inwove with amarant and gold ;
 Immortal amarant, a flow'r which once
 In Paradise, fast by the tree of life,
 Began to bloom ; but soon for man's offence 355
 To Heav'n remov'd, where first it grew, there grows,
 And flow'rs aloft, shading the fount of life,
 And where the river of bliss through midst of Heaven
 Rolls o'er Elysian flow'rs her amber stream :
 With these that never fade the Spi'rits elect 360

345. *With a shout*, &c. Mr. Addison pronounces this and the following lines as wonderfully poetical and beautiful--indeed nothing can exceed them.

351. *Down they cast their crowns*, &c. so are they represented, Rev. iv. 10, " Casting their crowns before the throne !"

353. *Amarant*, from the Greek, *unfading*---a flower of a purple colour which, though plucked, keeps its beauty ; and, according to Pliny, the sprinkling of a little water upon it when disposed to fade, will restore its leaves to their former glory.

357. *Fount of life*, &c. Thus, Psal. xxxvi. 8, " Rivers of thy pleasures, for with thee is the fountain of life." So, in Rev. vii. 17, " The Lamb shall lead them unto living fountains of waters."

359. *Elysian*--belonging to *Elysium*, the abode of the blessed. *Amber stream*, remarkable for its clearness and transparency.

360. *Never fade*---according to Peter, i. 5, 4, " Ye shall receive a crown of glory that fadeth not away."

Song of the Angels.

Bind their resplendent locks inwreath'd with beams ;
 Now in loose garlands thick thrown off, the bright
 Pavement, that like a sea of jasper shone,
 Impurpled with celestial roses smil'd.
 Then crown'd again, their golden harps they took, 365
 Harps ever tun'd, that glittering by their side
 Like quivers hung, and with preamble sweet
 Of charming symphony they introduce
 Their sacred song, and waken raptures high ;
 No voice exempt, no voice but well could join 370
 Melodious part, such concord is in Heaven.

THEE, Father, first they sung, Omnipotent,
 Immutable, Immortal, Infinite,
 Eternal King ; thee, Author of all being,
 Fountain of light, thyself invisible 375
 Amidst the glorious brightness where thou sitt'st
 Thron'd inaccessible, but when thou shad'st
 The full blaze of thy beams, and through a cloud
 Drawn round about thee like a radiant shrine,
 Dark with excessive bright thy skirts appear, 380
 Yet dazzle Heav'n, that brightest Seraphim
 Approach not, but with both wings veil their eyes.
 Thee, next they sung, of all creation first,

363. *Jasper*, a precious stone, where the *green* predominates over other colours thus bearing a resemblance to the colour of the sea.

380. *Dark with excessive bright*---what an idea of glory!---the excess of brightness had the effect of darkness---invisibility.

382. *Veil their eyes*. Thus, Isaiah vi. 2, "The seraphim, each one had six wings ; with twain he covered his face," &c.

383. *Of all creation first* ; so, in Coloss. i. 15, "The first-born of every creature," or *of all creation*.

Song of the Angels.

Begotten Son, Divine Similitude,
In whose conspicuous count'nance, without cloud 385
Made visible, th' almighty Father shines,
Whom else no creature can behold ; on thee
Impress'd th' effulgence of his glory abides,
Transfus'd on thee his ample Spirit rests.
He Heav'n of Heav'ns, and all the Pow'rs therein, 390
By thee created, and by thee threw down
Th' aspiring Dominations : thou that day
Thy Father's dreadful thunder didst not spare,
Nor stop thy flaming chariot-wheels, that shook
Heav'n's everlasting frame, while o'er the necks 395
Thou drov'st of warring Angels disarray'd.
Back from pursuit thy Pow'rs with loud acclaim
Thee only' extoll'd, Son of thy Father's might,
To execute fierce vengeance on his foes.
Not so on man ; him, through their malice fall'n, 400
Father of mercy' and grace, thou didst not doom
So strictly, but much more to pity' incline :
No sooner did thy dear and only Son
Perceive thee purpos'd not to doom frail Man
So strictly, but much more to pity' incline, 405
He to appease thy wrath and end the strife
Of mercy' and justice in thy face discern'd,
Regardless of the bliss wherein he sat
Second to thee, offer'd himself to die
For Man's offence. O unexampled love, 410

387. *No creature can behold*; thus John i. 18, "No man hath seen God at any time ; the only begotten Son which is the bosom of the Father---he hath declared him ;" and John xiv. 9, "He that hath seen me hath seen the Father."

 Alighting of Satan.

Love no where to be found less than Divine !
 Hail Son of God, Saviour of Men, thy name
 Shall be the copious matter of my song
 Henceforth, and never shall my harp thy praise
 Forget, nor from thy Father's praise disjoin ! 415

Thus they in Heav'n, above the starry sphere,
 Their happy hours in joy and hymning spent.
 Meanwhile upon the firm opacous globe
 Of this round world, whose first convex divides
 The luminous inferior orbs inclos'd 420
 From Chaos and th' inroad of Darkness old,
 Satan alighted walks : a globe far off
 It seem'd, now seems a boundless continent,
 Dark, waste, and wild, under the frown of Night
 Starless expos'd, and ever threat'ning storms 425
 Of Chaos blust'ring round, inclement sky ;
 Save on that side which from the wall of Heaven,
 Though distant far, some small reflection gains
 Of glimmering air, less vex'd with tempest loud :
 Here walk'd the Fiend at large in spacious field. 430
 As'when a vulture on Imaus bred,
 Whose snowy ridge the roving Tartar bounds,
 Dislodging from a region scarce of prey,

418. *Upon the firm* ; Satan, thus roaming on the frontiers of the creation, is replete with sublimity.

419. *Convex* ; rising in the middle, so as to produce roundness or rotundity.

431. *Imaus*, a celebrated mountain in Asia, the northern parts of which are denominated Tartary. Its inhabitants are remarkable for wandering from place to place ; therefore, the epithet *roving*, applied to a Tartar, possesses peculiar propriety.

Satan roaming for his Prey.

To gorge the flesh of lambs or yeanling kids
On hills where flocks are fed, flies tow'ard the springs
Of Ganges or Hydaspes, Indian streams ; 436
But in his way lights on the barren plains
Of Sericana, where Chinese drive
With sails and wind their cany waggons light :
So, on this windy sea of land, the Fiend 440
Walk'd up and down alone, bent on his prey ;
Alone, for other creature in this place
Living or lifeless, to be found was none ;
None yet, but store hereafter from the earth
Up hither like ærial vapours flew 445
Of all things transitory' and vain, when sin
With vanity had fill'd the works of men ;
Both all things vain, and all who in vain things
Built their fond hopes of glory' or lasting fame,
Or happiness in this or th' other life ; 450
All who have their reward on earth, the fruits
Of painful superstition and blind zeal,
Nought seeking but the praise of men, here find
Fit retribution, empty as their deeds ;
All th' unaccomplish'd works of Nature's hand, 455
Abortive, monstrous, or unkindly mix'd,

436. *Ganges* and *Hydaspes* ; famous rivers of India ; *Serica*, also, is a region between Imaus and China ; which, being a level country, their carriages are driven along by means of sails with extraordinary rapidity.

442. *In this place.* The reader must now prepare his mind for a description of *the whimsical Limbo of Vanity*, or the Paradise of Fools, which is formed more upon the taste of the Italian poets than of the ancients.

 Limbo of Vanity.

Dissolv'd on earth, fleet hither, and in vain,
 Till final dissolution, wander here,
 Not in the neighb'ring moon, as some have dream'd;
 Those argent fields more likely habitants, 460
 Translated Saints, or middle Spirits, hold,
 Betwixt th' angelical and human kind.
 Hither, of ill-join'd sons and daughters born,
 First from the ancient world those giants came
 With many a vain exploit, though then renown'd: 465
 The builders next of Babel on the plain
 Of Sennaar, and still with vain design
 New Babels, had they wherewithal, would build
 Others came single; he who, to be deem'd
 A God, leap'd fondly into Ætna flames, 470
 Empedocles; and he who, to enjoy
 Plato's Elysium, leap'd into the sea,
 Cleombrotus; and many more too long,
 Embryos and idiots, eremites and friars,

459. *Some have dreamed*; Ariosto, in particular, who, in his fine poem, *Orlando Furioso*, gives a much larger account of things lost upon earth and treasured up in the moon!

460. *Argent*, white, silvery; epithets often applied to the moon.

464. *Those giants came*. See Gen. vi. 4, "There were giants in the earth," &c.

467. *Sennaar*, or Shinar, in the province of Babylonia.

471. *Empedocles*, the scholar of Pythagoras, both a philosopher and poet; he flung himself into Ætna from motives of fame; believing, that by such a death, he would be immortalized!

473. *Cleombrotus*, a native of Epirus in Greece, who, having read Plato on the soul's immortality, leaped from a high wall into the sea, that he might immediately enjoy it.

474. *Eremites*; hermits, or those who live in a wilderness.

 Popery ridiculed.

White, black, and grey, with all their trumpery. 475
 Here pilgrims roam, that stray'd so far to seek
 In Golgotha him dead, who lives in Heaven ;
 And they who, to be sure of Paradise,
 Dying, put on the weeds of Dominic,
 Or in Franciscan think to pass disguis'd ; 480
 They pass the planets sev'n, and pass the fix'd,
 And that crystalline sphere whose balance weighs
 The trepidation talk'd, and that first mov'd :
 And now Saint Peter at Heav'n's wicket seems
 To wait them with his keys, and now at foot 485
 Of Heav'n's ascent they lift their feet, when lo !
 A violent cross wind from either coast
 Blows them transverse ten thousand leagues awry
 Into the devious air ; then might ye see
 Cows, hoods, and habits with their wearers, tost 490
 And flutter'd into rags, then reliques, beads,
 Indulgences, dispenses, pardons, bulls,
 The sport of winds : all these, upwhirl'd aloft,
 Fly o'er the backside of the world far off

475. *White, black, grey* ; according to the garment which they wore, and by which they were distinguished. Milton, by placing these religious orders with all their *trumpery* in the Paradise of Fools, shews his abhorrence of popery.

477. *Golgotha*, the place of skulls, where our Saviour was crucified : the poet alludes to the pilgrimages or journeys formerly made to the Holy Land.

482. *Crystalline sphere* ; speaking according to the ancient astronomy adopted and improved by Ptolemy.

484. *Wicket*, or gate ; but the term is here used to ridicule popery.

Singular Structure.

Into a Limbo large and broad, since call'd 495
 The Paradise of Fools, to few unknown
 Long after, now unpeopled, and untrod.
 All this dark globe the Fiend found as he pass'd,
 And long he wander'd, till at last a gleam
 Of dawning light turn'd thither-ward in haste 500
 His travell'd steps: far distant he descries,
 Ascending by degrees magnificent
 Up to the wall of Heav'n, a structure high,
 At top whereof, but far more rich, appear'd
 The work as of a kingly palace gate, 505
 With frontispiece of diamond and gold
 Embellish'd; thick with sparkling orient gems
 The portal shone, inimitable on earth
 By model, or by shading pencil drawn.
 The stairs were such as whereon Jacob saw 510
 Angels ascending and descending, bands
 Of guardians bright, when he from Esau fled
 To Padan-Aram, in the field of Luz,
 Dreaming by night under the open sky,
 And waking cry'd, This is the gate of Heaven! 515

495. *Limbo*, used by the fathers to denote an imaginary region in the neighbourhood of hell, where the souls of the patriarchs were detained, and those good men who died before our Saviour's resurrection.

501. *Travell'd steps*; that is, *tired* or *fatigued*, according to the Italian phraseology.

507. *Orient*, or eastern; for the best gems come from the eastern parts of the world.

510. *The stairs*; alluding to Gen. xxviii. 12, "And he dreamed and behold a ladder," &c. *Padanaram*, or *Aram*, a region of Syria; as *Luz* was a city of Syria.

Passage to Earth.

Each stair mysteriously was meant, nor stood
There always, but drawn up to Heav'n sometimes,
Viewless ; and underneath a bright sea flow'd
Of jasper, or of liquid pearl, whereon
Who after came from earth, sailing arriv'd, 520
Wafted by Angels, or flew o'er the lake
Rapt in a chariot drawn by fiery steeds.
The stairs were then let down, whether to dare
The Fiend by easy' ascent, or aggravate
His sad exclusion from the doors of bliss : 525
Direct against which open'd from beneath,
Just o'er the blissful seat of Paradise,
A passage down to th' Earth, a passage wide,
Wider by far than that of after-times
Over mount Sion, and, though that were large, 530
Over the Promis'd Land to God so dear,
By which, to visit oft those happy tribes,
On high behests his Angels to and fro
Pass'd frequent, and his eye with choice regard
From Paneas, the fount of Jordan's flood, 535
To Beersheba, where the Holy Land,
Borders on Egypt and th' Arabian shore ;
So wide the opening seem'd, where bounds were set
To darkness, such as bound the ocean wave.

521. *Wafted*; as "Lazarus was carried by angels," Luke xvi. 22; and Elijah was wrapped up "in a chariot of fire and horses of fire!" 2 Kings ii. 11.

535. *Paneas*, a city, formerly called *Dan*, at the foot of Mount Libanus in Syria, where the river Jordan has its source; and *Beer-sheba*, is at the southern (as *Dan* is at the northern) extremity of the Holy Land.

Satan's View of the Earth.

Satan from hence, now on the lower stair 540
 That scal'd by steps of gold to Heaven gate,
 Looks down with wonder at the sudden view
 Of all this world at once. As when a scout,
 Through dark and desert ways with peril gone
 All night, at last, by break of cheerful dawn, 545
 Obtains the brow of some high-climbing hill,
 Which to his eye discovers unaware
 The goodly prospect of some foreign land
 First seen, or some renown'd metropolis
 With glitt'ring spires and pinnacles adorn'd, 550
 Which now the rising sun gilds with his beams:
 Such wonder seiz'd, though after Heaven seen,
 The Spi'rit malign, but much more envy seiz'd
 At sight of all this world beheld so fair.
 Round he surveys (and well might where he stood
 So high above the circling canopy 556
 Of night's extended shade) from eastern point
 Of Libra to the fleecy star that bears
 Andromeda far off Atlantic seas
 Beyond th' horizon; then from pole to pole 560

542. *Looks down.* Mr. Addison remarks, that this circumstance, with the following simile, fills the mind of the reader with as surprising and glorious an idea as any that arises in the whole poem!

558. *Libra to the fleecy star*; or Aries the ram; that is, from east to west; then *Andromeda*, another constellation being placed over Aries---Aries, at its setting, seems to bear Andromeda westward, *far off Atlantic seas*, or the great Western Ocean, which separates Europe and Africa from America. Then, from *pole to pole*, that is, from north to south; it is fine, as it is natural to represent Satan as thus taking a view of the world before he threw himself into it for the destruction of mankind!

Satan's Flight.

He views in breadth, and without longer pause
 Down right into the world's first region throws
 His flight precipitant, and winds with ease
 Through the pure marble air his oblique way
 Amongst innumerable stars, that shone 565
 Stars distant, but nigh hand seem'd other worlds;
 Or other worlds they seem'd, or happy isles,
 Like those Hesperian gardens fam'd of old,
 Fortunate fields, and groves, and flow'ry vales,
 Thrice happy isles, but who dwelt happy there 570
 He stay'd not to enquire: above them all
 The golden sun, in splendour likest Heaven,
 Allur'd his eye: thither his course he bends
 Through the calm firmament (but up or down,
 By centre, or eccentric, hard to tell, 575
 Or longitude), where the great luminary,
 Aloof the vulgar constellations thick,
 That from his lordly eye keep distance due,
 Dispenses light from far; they as they move

564. *Pure marble air*; that is, like marble, remarkable for its whiteness and transparency.

568. *Hesperian gardens*, called after *Hesperus*, being placed in the west under the evening star. Those famous gardens, according to some, were the isles about Cape Verd, in Africa; but, according to others, the Canary Islands.

573. *He bends*. Addison justly remarks, that this flight of Satan between the several worlds that shined on every side of him with the particular description of the *sun*, are set forth in all the wantonness of a luxuriant imagination!

574. *Up or down*; that is, north or south; by *center*, or *eccentric*, towards the center, or from the center; by *longitude* in length, east or west; for the ancients knew most of the world in this direction.

 Landing of the Fiend.

Their starry dance, in numbers that compute 580
 Days, months, and years, tow'ards his all-cheering
 lamp
 Turn swift their various motions, or are turn'd
 By his magnetic beam, that gently warms
 The universe, and to each inward part
 With gentle penetration, though unseen, 585
 Shoots invisible virtue ev'n to the deep ;
 So wondrously was set his station bright.
 There lands the Fiend, a spot like which perhaps
 Astronomer in the sun's lucent orb,
 Through his glaz'd optic tube, yet never saw. 590
 The place he found beyond expression bright,
 Compar'd with ought on earth, metal or stone ;
 Not all parts like, but all alike inform'd
 With radiant light, as glowing ir'on with fire ;
 If metal, part seem'd gold, part silver clear ; 595
 If stone, carbuncle most or chrysolite,
 Ruby or topaz, to the twelve that shone
 In Aaron's breast-plate, and a stone besides

580. *In numbers*; that is, in measures---as evident by the connection.

590. *Glaz'd optic tube*---telescope. The poet is supposed to refer the oftener to this instrument in honour of Galileo ; the *astronomer* here meant---whom Milton saw when on his travels into Italy.

593. *Not all parts like*. The poet represents Satan as being struck with the splendour and magnificence of the sun ; but saying not a word about its heat, for that was nothing to this infernal personage who was come from the hottest region of Hell!

598. *Aaron's breast-plate*; a piece of embroidery about ten inches square, of very rich work, which the high-priest of the Jews, wore upon his breast, and which was set with four rows of precious

 Splendour of the Spot

Imagin'd rather oft than elsewhere seen,
 That stone, or like to that which here below 600
 Philosophers in vain so long have sought,
 In vain, though by their pow'rful art they bind
 Volatile Hermes, and call up unbound
 In various shapes old Proteus from the sea,
 Drain'd through a limbec to his native form. 605
 What wonder then if fields and regions here
 Breathe forth elixir pure, and rivers run
 Potable gold, when with one virtuous touch
 Th' arch-chemic sun, so far from us remote,
 Produces, with terrestrial humour mix'd, 610
 Here in the dark so many precious things
 Of colour glorious and effect so rare?
 Here matter new to gaze the Devil met
 Undazzled; far and wide his eye commands;
 For sight no obstacle found here, nor shade, 615
 But all sun-shine, as when his beams at noon
 Culminate from th' equator, as they now

stones, upon every one of which was engraven the name of one of the ten tribes of Israel.

603. *Hermes*, a name for mercury or quick-silver. *Proteus*, a sea god, famous for changes or transformations; therefore, fitly illustrating the versatile operations of chemistry.

605. *Limbec*, a still; used in chemistry.

607. *Elixir*; a cordial of any sort.

609. *Arch-chemic sun*; alluding to the endless changes produced by the sun throughout every part of the creation; an idea of the kind occurs in Shakespeare's writings.

617. *Culminate*; that is, shoot down directly over our heads; as in the case with some of the inhabitants of the torrid zone at every season of the year.

Transformation of Satan.

Shot upward still direct, whence no way round
 Shadow from body' opaque can fall; and th' air
 No where so clear, sharpen'd his visual ray 620
 To objects distant far, whereby he soon
 Saw within ken a glorious Angel stand,
 The same whom John saw also in the sun:
 His back was turn'd, but not his brightness hid;
 Of beaming sunny rays a golden tiar 625
 Circled his head, nor less his locks behind
 Illustrious on his shoulders fledge with wings
 Lay waving round; on some great charge employ'd
 He seem'd, or fix'd in cogitation deep.
 Glad was the Spi'rit impure, as now in hope 630
 To find who might direct his wand'ring flight
 To Paradise, the happy seat of Man,
 His journey's end, and our beginning woe.
 But first he casts to change his proper shape,
 Which else might work him danger or delay: 635
 And now a stripling Cherub he appears,
 Not of the prime, yet such as in his face
 Youth smil'd celestial, and to every limb

623. *John saw*; Rev. xix. 17, "And I saw an angel standing in the sun."

625. *Tiar*, or tiara, the Persian word for a round cap, high and ending in a point, worn by princes in the eastern parts of the world.

627. *Fledge*, for fledged, being softer in its pronunciation. The poet means *furnished* with wings.

634 *He casts*, or considers; casting, as it were, the eye around every way.

636. *A stripling cherub*, which Satan here assumes, is most exquisitely described.

Satan's Address to Uriel.

Suitable grace diffus'd, so well he feign'd :
 Under a coronet his flowing hair 640
 In curls on either cheek play'd ; wings he wore
 Of many a colour'd plume sprinkled with gold,
 His habit fit for speed succinct, and held
 Before his decent steps a silver wand.
 He drew not nigh unheard ; the Angel bright, 645
 Ere he drew nigh, his radiant visage turn'd,
 Admonish'd by his ear, and straight was known
 Th' Archangel Uriel, one of the seven
 Who in God's presence, nearest to his throne,
 Stand ready at command, and are his eyes 650
 That run through all the Heav'ns, or down to th' Earth
 Bear his swift errands over moist and dry,
 O'er sea and land : him Satan thus accosts.

URIEL, for thou of those sev'n Sp'rits that stand
 In sight of God's high throne, gloriously bright, 655
 The first art wont his great authentic will
 Interpreter through highest Heav'n to bring,
 Where all his sons thy embassy attend ;
 And here art likeliest by supreme decree
 Like honour to obtain, and as his eye 660

643. *Succinct* ; not to be understood literally ; that is, *girded, or tucked up* ; but, in the metaphorical sense, *ready and prepared*.

650. *And are his eyes* ; thus Zechar. iv. 10, " These seven, they are the eyes of the Lord," &c.

654. *Uriel*. This name is derived from two Hebrew words, signifying *God is my light* ; his station, therefore, is properly in the sun. He is mentioned in the *Apocrypha*. See Esdras, Book. 2, chap. iv. and v. By Jews, and by some Christians, Uriel is deemed an *angel of light*.

Hypocrisy described.

To visit oft this new creation round ;
 Unspeakable desire to see, and know
 All these his wondrous works, but chiefly Man,
 His chief delight and favour, him for whom
 All these his works so wondrous he ordain'd, 665
 Hath brought me from the quires of Cherubim
 Alone thus wand'ring. Brightest Seraph, tell
 In which of all these shining orbs hath Man
 His fixed seat, or fixed seat hath none,
 But all these shining orbs his choice to dwell ; 670
 That I may find him, and with secret gaze
 Or open admiration him behold,
 On whom the great Creator hath bestow'd
 Worlds, and on whom hath all these graces pour'd ;
 That both in him and all things, as is meet, 675
 The universal Maker we may praise ;
 Who justly hath driv'n out his rebel foes
 To deepest Hell, and to repair that loss
 Created this new happy race of Men
 To serve him better : wise are all his ways ! 680
 So spake the false dissembler unperceiv'd ;
 For neither man nor angel can discern
 Hypocrisy, the only' evil that walks
 Invisible, except to God alone,
 By his permissive will, through Heav'n and Earth :

664. *Delight and favour* ; that is, object of his delight and favour. This elipsis or omission is by no means uncommon in poetical writings.

683. *Hypocrisy* ; how forcibly and strikingly depicted---yet critics have pronounced these lines to be a digression.

Uriel's Reply to Satan.

And oft though wisdom wake, suspicion sleeps 686
 At wisdom's gates, and to simplicity
 Resigns her charge, while goodness thinks no ill
 Where no ill seems; which now for once beguil'd
 Uriel, though regent of the sun, and held 690
 The sharpest sighted Spi'rit of all in Heaven;
 Who to the fraudulent impostor foul,
 In his uprightness, answer thus return'd.

FAIR Angel, thy desire which tends to know
 The works of God, thereby to glorify 695
 The great Work-Master, leads to no excess
 That reaches blame, but rather merits praise
 The more it seems excess, that led thee hither
 From thy empyreal mansion thus alone,
 To witness with thine eyes what some perhaps 700
 Contented with report hear only' in Heav'n;
 For wonderful indeed are all his works,
 Pleasant to know, and worthiest to be all
 Had in remembrance always with delight;
 But what created mind can comprehend 705
 Their number, or the wisdom infinite
 That brought them forth, but hid their causes deep?
 I saw when at his word the formless mass,
 This world's material mould, came to a heap :

686. *Wisdom wake.* The poet takes off the dryness of a mere moral sentence, by throwing it into the form of a short and beautiful allegory!

694. *Fair angel.* This answer to the disguised evil spirit possesses a majesty altogether suitable to a superior Being.

704. *In remembrance.* Thus, Psalm cxi. 4, "He hath made his wonderful works to be remembered," or to be had in remembrance.

Uriel's Reply.

Confusion heard his voice and wild uproar 710
Stood rul'd, stood vast infinitude confin'd;
Till at the second bidding darkness fled,
Light shone, and order from disorder sprung.
Swift to their several quarters hasted then
The cumbrous elements, earth, flood, air, fire; 715
And this ethereal quintessence of Heav'n
Flew upward, spirited with various forms,
That roll'd orbicular, and turn'd to stars
Numberless, as thou seest, and how they move;
Each had his place appointed, each his course; 720
The rest in circuit walls this universe.
Look downward on that globe, whose hither side
With light from hence, though but reflected, shines;
That place is Earth, the seat of Man, that light
His day, which else, as th' other hemisphere, 725
Night would invade; but there the neighb'ring moon
(So call that opposite fair star) her aid
Timely' interposes, and her monthly round
Still ending, still renewing, through mid Heaven,
With borrow'd light her countenance triform 730
Hence fills and empties to enlighten th' Earth,
And in her pale dominion checks the night.
That spot to which I point is Paradise,
Adam's abode, those lofty shades his bower.

715. *Cumbrous elements*; so called in comparison of the ethereal quintessence; the celestial fire, or the pure spirit!

718. *Rolled orbicular*, or in circles; so, that the rest of this fifth essence not formed into stars, surrounds, and, like a wall, incloses the universe!

730. *Triform*; increasing with horns towards the east; decreasing with horns towards the west, and lastly at the full.

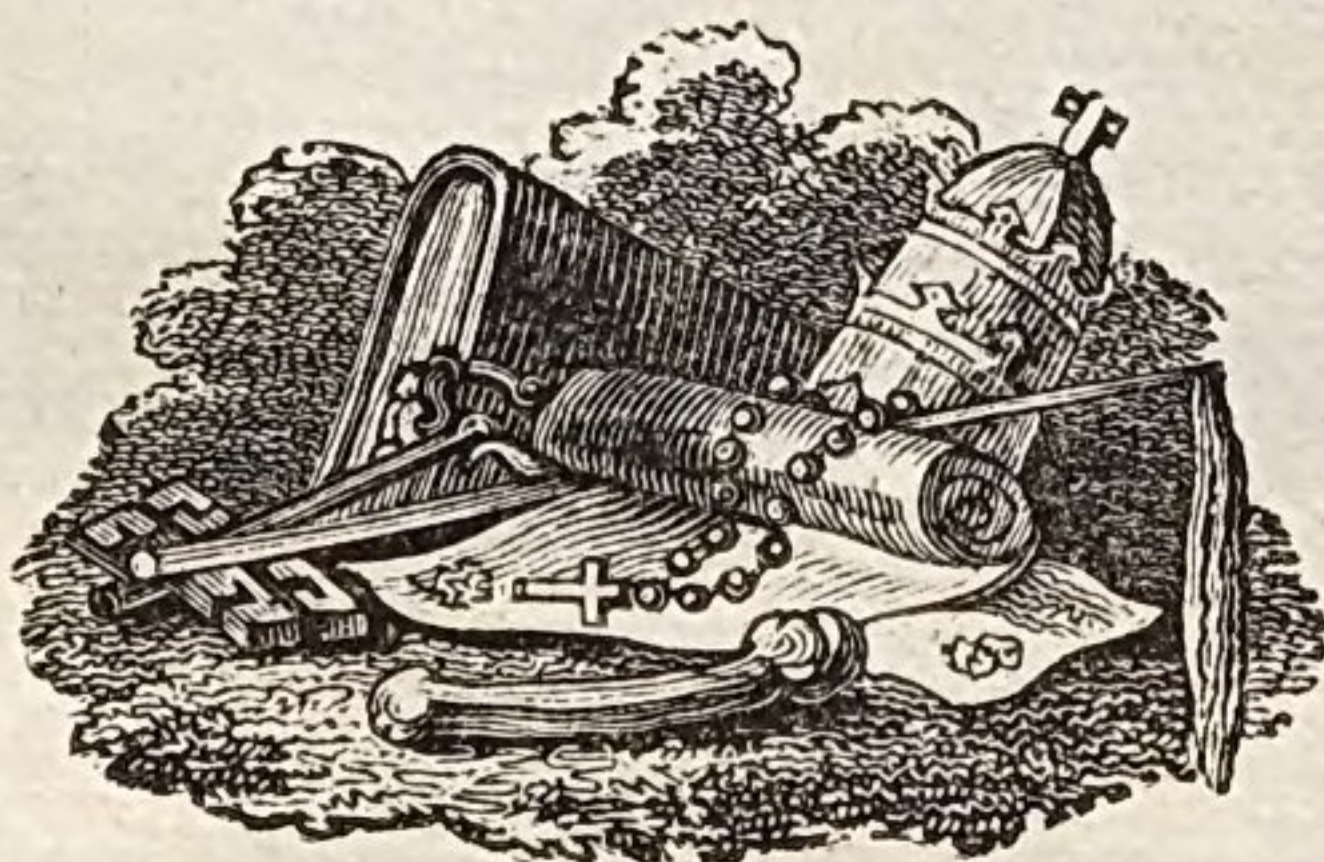
Satan's steep Flight.

Thy way thou canst not miss, me mine requires. 735
Thus said, he turn'd ; and Satan, bowing low,
As to superior Spi'rits is wont in Heaven,
Where honour due and reverence none neglects,
Took leave, and tow'ard the coast of earth beneath,
Down from th' ecliptic, sped with hop'd success, 740
Throws his steep flight in many an airy wheel,
Nor stay'd, till on Niphates' top he lights.

741. *Airy wheel.* This sportive motion is supposed to have arisen in Satan for joy that he was now so near the end of his journey ; though indeed a critic of eminence believes that it only describes the speediness of his flight.

742. *Niphates*, a mountain on the borders of Mesopotamia, where Satan is very properly made to alight ; for here, according to the best judges, Paradise is said to have been placed. This close of the *third* book carries our curiosity onwards, for Satan is now about to commence his actual operations against the innocence and happiness of mankind.

END OF BOOK III.



PARADISE LOST.

BOOK. IV.



*Thus at their shady lodge arriv'd, both stood,
Both turn'd, and under open sky ador'd.*

ARGUMENT.

SATAN, now in prospect of Eden, and nigh the place where he must now attempt the bold enterprise which he undertook alone against God and Man, falls into many doubts with himself, and many passions, fear, envy, and despair ; but at length confirms himself in evil, journeys on to Paradise, whose outward prospect and situation is described, overleaps the bounds, sits in the shape of a cormorant on the tree of life, as highest in the garden, to look about him. The garden described ; Satan's first sight of Adam and Eve---his wonder at their excellent form and happy state, but with resolution to work their fall ; overhears their discourse, thence gathers that the tree of knowledge was forbidden them to eat of, under penalty of death ; and thereon intends to found his temptation, by seducing them to transgress: then leaves them awhile, to know further of their state by some other means. Meanwhile Uriel, descending on a sun-beam, warns Gabriel, who had in charge the gate of Paradise, that some evil spirit had escaped the deep, and passed at noon by his sphere, in the shape of a good angel, down to Paradise, discovered after by his furious gestures in the mount. Gabriel promises to find him ere morning--Night coming on, Adam and Eve discourse of going to their rest: their bower described ; their evening worship. Gabriel, drawing forth his bands of night-watch to walk the round of Paradise, appoints two strong angels to Adam's bower, lest the evil spirit should be there doing some harm to Adam or Eve sleeping: there they find him at the ear of Eve, tempting her in a dream, and bring him, though unwilling, to Gabriel ; by whom questioned, he scornfully answers, prepares resistance, but, hindered by a sign from heaven, flies out of Paradise.

Introduction.

BOOK IV.

O FOR that warning voice, which he who saw
Th' Apocalypse heard cry in Heav'n aloud,
Then when the Dragon, put to second rout,
Came furious down to be reveng'd on men,
“ Woe to th' inhabitants on earth !” that now 5
While time was, our first parents had been warn'd
The coming of their secret foe, and scap'd,
Haply so scap'd his mortal snare : for now
Satan, now first inflam'd with rage, came down,
The tempter ere th' accuser of mankind, 10
To wreak on innocent frail man his loss
Of that first battle, and his flight to Hell :
Yet not rejoicing in his speed, though bold

1. Milton here wishes that the same *warning voice* had been uttered now at Satan's first coming that St. John, who, in a vision, saw the *apocalypse*, or revelation of the remarkable events which were to befall the Christian church, to be the end of the world---heard when the Dragon (*that old serpent, called the devil and satan*) was put to a second rout ; Rev. xii. 12, “ Woe to the inhabitants of the earth,” &c.

7. *Scap'd*, for escaped---such a contraction is usual in the language of poetry.

Feelings of Satan.

Far off and fearless, nor with cause to boast,
 Begins his dire attempt, which nigh the birth 15
 Now rolling boils in his tumultuous breast,
 And like a devilish engine back recoils
 Upon himself; horror and doubt distract
 His troubled thoughts, and from the bottom stir
 The Hell within him; for within him Hell 20
 He brings, and round about him, nor from Hell
 One step no more than from himself can fly
 By change of place; now conscience wakes despair
 That slumber'd, wakes the bitter memory
 Of what he was, what is, and what must be 25
 Worse; of worse deeds worse suffering must ensue.
 Sometimes tow'ards Eden, which now in his view
 Lay pleasant, his griev'd look he fixes sad;
 Sometimes tow'ards Heav'n and the full blazing sun,
 Which now sat high in his meridian tower: 30
 Then much revolving, thus in sighs began.

O THOU, that with surpassing glory crown'd
 Look'st from thy sole dominion like the God
 Of this new world; at whose sight all the stars

24. *The memory.* Dr. Bentley, with his usual boldness, reads *theory* instead of *memory*, because he does not understand what is the *memory* of a thing present or future; but recollecting the common expression, *remember you must die*---we may prefer *memory* to *theory*.

30. *Meridian tower*---for at noon the sun is lifted up as in a tower!

32. *O thou, &c.* Satan being now in prospect of Eden, and looking round upon the glories of creation, breaks forth into a speech that is softened with transient touches of remorse and self-accusation.

Satan's Address to the Sun.

Hide their diminish'd heads ; to thee I call, 35
 But with no friendly voice, and add thy name,
 O Sun, to tell thee how I hate thy beams,
 That bring to my remembrance from what state
 I fell, how glorious once above thy sphere ;
 Till pride and worse ambition threw me down 40
 Warring in Heav'n against Heav'n's matchless King :
 Ah, wherefore ! he deserv'd no such return
 From me, whom he created what I was
 In that bright eminence, and with his good
 Upbraided none ; nor was his service hard. 45
 What could be less than to afford him praise,
 The easiest recompence, and pay him thanks,
 How due ! yet all his good prov'd ill in me,
 And wrought but malice ; lifted up so high
 I 'sdein'd subjection, and thought one step higher 50
 Would set me high'st, and in a moment quit
 The debt immense of endless gratitude,
 So burdensome still paying, still to owe ;
 Forgetful what from him I still receiv'd,
 And understood not that a grateful mind 55
 By owing owes not, but still pays, at once
 Indebted and discharg'd : what burden then ?

40. *Pride and worse ambition.* The poet seems to mean by *pride* the vice considered in itself ; and, by *ambition*, the vice that carried him to aim at being equal with God. Satan always lays the blame on his *ambition*.

50. *I 'sdein'd* for disdained, being a kind of Italian contraction. It is indeed thus used in Spenser's writings.

56. *Still pays.* This beautiful sentiment is to be found in Cicero's writings.

Satan's Reflections.

O had his pow'rful destiny ordain'd
 Me some inferior Angel, I had stood
 Then happy ; no unbounded hope had rais'd 60
 Ambition. Yet why not ? Some other Power
 As great might have aspir'd, and me, though mean,
 Drawn to his part ; but other Pow'rs as great
 Fell not, but stand unshaken, from within
 Or from without, to all temptations arm'd. 65
 Hadst thou the same free will and pow'r to stand ?
 Thou hadst : whom hast thou then or what to' accuse,
 But Heav'n's free love dealt equally to all ?
 Be then his love accurs'd, since love or hate,
 To me alike, it deals eternal woe ! 70
 Nay curs'd be thou ; since against his thy will
 Chose freely what it now so justly rues.
 Me miserable ! Which way shall I fly
 Infinite wrath, and infinite despair ?
 Which way I fly is Hell ; myself am Hell ; 75
 And in the lowest deep a lower deep
 Still threat'ning to devour me opens wide,
 To which the Hell I suffer seems a Heaven.
 O then at last relent : is there no place
 Left for repentance, none for pardon left ? 80
 None left but by submission ; and that word
 Disdain forbids me, and my dread of shame
 Among the Spi'rits beneath, whom I seduc'd

73. *Me miserable !*—how pathetically impressive !

79. *Relent*—the word *repent* might have been used with equal propriety.

82. *Disdain forbids me* ; that is, forbids me that word, *submission*.

Satan's Reflections.

With other promises and other vaunts
 Than to submit, boasting I could subdue 85
 Th' Omnipotent. Ay me, they little know
 How dearly I abide that boast so vain,
 Under what torments inwardly I groan,
 While they adore me on the throne of Hell.
 With diadem and sceptre high advanc'd, 90
 The lower still I fall, only supreme
 In misery ; such joy ambition finds.
 But say I could repent and could obtain
 By act of grace my former state ; how soon
 Would height recal high thoughts, how soon unsay 95
 What feign'd submission swore ! ease would recant
 Vows made in pain, as violent and void.
 For never can true reconciliation grow,
 Where wounds of deadly hate have pierc'd so deep ;
 Which would but lead me to a worse relapse 100
 And heavier fall : so should I purchase dear
 Short intermission bought with double smart.
 This knows my punisher ; therefore as far
 From granting he, as I from begging peace :
 All hope excluded thus, behold in stead 105
 Of us, out-cast, exil'd, his new delight,
 Mankind created, and for him this world.
 So farewell hope, and with hope farewell fear,
 Farewell remorse ; all good to me is lost ;
 Evil be thou my good ; by thee at least 110

86. *Ay me, they little know*---mark, how vice produces misery ! and this wretchedness distracts the human bosom amidst the most glaring splendours of prosperity.

110. *Evil be thou my good*---be thou all my delight, all my happi-

 Appearance of Satan.

Divided empire with Heav'n's king I hold,
 By thee, and more than half perhaps will reign;
 As Man ere long, and this new world shall know.

Thus while he spake each passion dimm'd his face
 Thrice chang'd with pale, ire, envy, and despair; 115
 Which marr'd his borrow'd visage, and betray'd
 Him counterfeit, if any eye beheld:
 For heav'nly minds from such distempers foul
 Are ever clear. Whereof he soon aware,
 Each perturbation smooth'd with outward calm, 120
 Artificer of fraud; and was the first
 That practis'd falshood under saintly show,
 Deep malice to conceal, couch'd with revenge:
 Yet not enough had practis'd to deceive
 Uriel once warn'd; whose eye pursued him down 125
 The way he went, and on th' Assyrian mount
 Saw him disfigur'd more than could befall
 Spirit of happy sort: his gestures fierce
 He mark'd and mad demeanour, then alone,
 As he suppos'd, all unobserv'd, unseen. 130

ness---by thee I hold *at least divided empire with Heav'n's King*; at present I rule in Hell, as God in Heaven---by thee, I say; he is made to repeat it with emphasis to add the greater force to his diabolical sentiment, and to mark it more strongly to the reader; *and*, in a short time, *will reign perhaps more than half* in this new world, as in Hell.

115. *Thrice chang'd*; each passion in envy and despair dimmed his countenance, which was thrice changed with pale through the successive agitations of these three passions.

126. *Assyrian mount*. Eden was in Assyria, and Niphates was not far from Eden, so that Milton must have placed it either in or on the borders of Assyria.

 Paradise described.

So on he fares, and to the border comes
 Of Eden, where delicious Paradise,
 Now nearer, crowns with her inclosure green,
 As with a rural mound, the champain head
 Of a steep wilderness whose hairy sides 135
 With thicket overgrown, grotesque and wild,
 Access deny'd; and over-head upgrew
 Insuperable height of loftiest shade,
 Cedar, and pine, and fir, and branching palm,
 A sylvan scene, and, as the ranks ascend, 140
 Shade above shade, a woody theatre
 Of stateliest view. Yet higher than their tops
 The verd'rous wall of Paradise up sprung:

132. *Delicious Paradise.* Satan being now come to the border of Eden, where he has a nearer prospect of Paradise, the poet represents it as situated in a champaign country upon the top of a steep hill, called the *Mount of Paradise*. The sides of this hill were overgrown with thickets and bushes so as not to be passable; and, over-head above these, on the sides of the hill, likewise grew the loftiest trees; and, as they ascended in ranks, shade above shade, they formed a kind of natural theatre, the rows of trees rising one above another in the same manner as the benches in the theatres and places of public shows and spectacles: and yet, higher than the highest of these trees, grew up the verdurous wall of Paradise, a green inclosure, like a rural mound, like a bank set with a hedge: but this hedge grew not so high up as to hinder Adam's prospect into the neighbouring country below, which is called his *empire*, as the whole earth was his *dominion*. But above this hedge or green wall, grew a circling row of the finest trees, and the only entrance into Paradise was a gate on the eastern side. I have transcribed this entire note of Bishop Newton, because, as he says, this account in prose may help the reader better to understand the poetical description.

 Paradise approach'd.

Which to our general sire gave prospect large
 Into his nether empire neighb'ring round. 145
 And higher than that wall a circling row
 Of goodliest trees, loaden with fairest fruit,
 Blossoms and fruits at once of golden hue,
 Appear'd, with gay enamell'd colours mix'd;
 On which the sun more glad impress'd his beams 150
 Than in fair evening cloud, or humid bow,
 When God had show'r'd the earth; so lovely seem'd
 That landscape: and of pure, now purer air,
 Meets his approach, and to the heart inspires
 Vernal delight and joy, able to drive 155
 All sadness but despair: now gentle gales
 Fanning their odoriferous wings, dispense
 Native perfumes, and whisper whence they stole
 Those balmy spoils. As when to them who sail
 Beyond the Cape of Hope, and now are past 160
 Mozambic, off at sea north-east winds blow
 Sabeian odours from the spicy shore
 Of Araby the blest; with such delay
 Well pleas'd they slack their course, and many a league
 Cheer'd with the grateful smell old Ocean smiles: 165
 So entertain'd those odorous sweets the Fiend

152. *So lovely seem'd*---how delectable the situation!--even the *whispering* of the gales conveys an idea of the gentle manner in which they are communicated.

164. *Well pleas'd*---as this delay gives them the pleasure of smelling such odours---from *Saba*, a city and country of Arabia Felix, or *Araby the Blest*, famous for frankincense. The *Cape of Hope*, or Good Hope, is at the southern extremity, as Mozambic is an island on the coast of Africa.

Satan enters Paradise.

Who came their bane, though with them better pleas'd
 Than Asmodeus with the fishy fume
 That drove him, though enamour'd, from the spouse
 Of Tobit's son, and with a vengeance sent 170
 From Media post to Egypt, there fast bound.

Now to th' ascent of that steep savage hill
 Satan had journey'd on, pensive and slow ;
 But further way found none, so thick entwin'd,
 As one continued brake, the undergrowth 175
 Of shrubs and tangling bushes had perplex'd
 All path of man or beast that pass'd that way :
 One gate there only was, and that look'd east
 On th' other side ; which when th' arch-felon saw,
 Due entrance he disdain'd, and in contempt, 180
 At one slight bound high overleap'd all bound
 Of hill or highest wall, and sheer within
 Lights on his feet. As when a prowling wolf,
 Whom hunger drives to seek new haunt for prey,
 Watching where shepherds pen their flocks at eve 185
 In hurdled cotes amid the field secure,
 Leaps o'er the fence with ease into the fold ;

168. *Asmodeus*, the evil spirit, enamoured of Sarah, the daughter of Raguel, whose seven husbands he destroyed, &c. See Tobit, chap. viii. in the Apocrypha.

177. *Pass'd that way*---would have passed ; for the ascent of the hill of Paradise was so overgrown with thicket and underwood, that neither man nor beast could pass that way.

183. *Prowling wolf*---often the subject of a simile in Homer and Virgil---and that of a *thief*, line 188, seems to have been taken from John x. 1, " He that entereth not by the door into the sheep-fold, but climbeth up some other way, the same is a *thief* and a robber.

Satan in Paradise.

Or as a thief bent to unhoard the cash
 Of some rich burgher, whose substantial doors,
 Cross barr'd and bolted fast, fear no assault, 190
 In at the window climbs, or o'er the tiles :
 So clomb this first grand thief into God's fold ;
 So since into his church new hirelings climb.
 Thence up he flew, and on the tree of life,
 The middle tree and highest there that grew, 195
 Sat like a cormorant ; yet not true life
 Thereby regain'd, but sat devising death
 To them who liv'd ; nor on the virtue thought
 Of that life-giving plant, but only us'd
 For prospect, what well us'd had been the pledge 200
 Of immortality. So little knows
 Any, but God alone, to value right
 The good before him, but perverts best things
 To worst abuse, or to their meanest use.
 Beneath him with new wonder now he views, 205
 To all delight of human sense expos'd,
 In narrow room Nature's whole wealth, yea more,
 A Heav'n on Earth : for blissful Paradise

193. *Lewd hirelings*; here signifying profane, wicked---a sense evidently pointed out by the connection.

195. *Middle tree and highest*, &c. Thus Gen. ii. 9, "The Tree of Life also in the midst of the garden ;" also Rev. ii. 7, "To him that overcometh will I give to eat of the Tree of Life, which is in the midst of the Paradise of God."

196. *Cormorant*, a voracious sea-fowl, therefore a proper emblem of this destroyer of mankind. Homer describes two deities as perching on the top of an oak in the shape of a vulture ; to which, indeed, Satan has been already compared.

 Trees of Paradise.

Of God the garden was, by him in th' east
 Of Eden planted. Eden stretch'd her line 210
 From Auran eastward to the royal towers
 Of great Seleucia, built by Grecian kings,
 Or where the sons of Eden long before
 Dwelt in Telassar; in this pleasant soil
 His far more pleasant garden God ordain'd. 215
 Out of the fertile ground he caus'd to grow
 All trees of noblest kind for sight, smell, taste;
 And all amid them stood the tree of life,
 High, eminent, blooming ambrosial fruit
 Of vegetable gold; and next to life, 220
 Our death, the tree of knowledge, grew fast by,
 Knowledge of good bought dear by knowing ill.
 Southward through Eden went a river large,
 Nor chang'd his course, but through the shaggy hill
 Pass'd underneath ingulf'd; for God had thrown 225
 That mountain as his garden mould high rais'd
 Upon the rapid current, which through veins
 Of porous earth, with kindly thirst up drawn,
 Rose a fresh fountain, and with many a rill
 Water'd the garden; thence united fell 230
 Down the steep glade, and met the nether flood,

209. *In th' east*; Gen. ii. 8, "And the Lord God planted a garden eastward in Eden." *Auran*, a city of Mesopotamia, near the river Euphrates; *Seleucia*, a city upon the river Tigris; and, lastly, *Telassar*, a province and a city in Babylonia, upon Tigris and Euphrates. Thus *Eden*, agreeably to the accounts of scripture, is placed by our poet somewhere in Mesopotamia.

223. *River large*--probably arising from the junction of the *Euphrates* and *Tigris*, being two such mighty rivers.

Rivers of Paradise.

Which from his darksome passage now appears,
 And now divided into four main streams
 Runs diverse, wand'ring many a famous realm
 And country, whereof here needs no account ; 235
 But rather to tell how, if Art could tell,
 How from that sapphire fount the crisped brooks,
 Rolling on orient pearls and sands of gold,
 With mazy error under pendent shades
 Ran nectar, visiting each plant, and fed 240
 Flow'rs, worthy of Paradise, which not nice Art
 In beds and curious knots, but Nature boon
 Pour'd forth profuse on hill and dale and plain,
 Both where the morning sun first warmly smote
 The open field, and where the unpierc'd shade 245
 Imbrown'd the noon-tide bow'rs : thus was this place
 A happy rural seat of various views ;
 Groves whose rich trees wept odorous gums and balm,
 Others whose fruit, burnish'd with golden rind,
 Hung amiable, Hesperian fables true, 250
 If true, here only', and of delicious taste :
 Betwixt them lawns, or level downs, and flocks

233. *Four main streams.* Thus, Gen. ii. 10, " And a river went out of Eden to water the garden, and from thence it was parted and became into four heads."

238. *Orient pearls and sands of gold.* Pactolus, Hermus, and other rivers, are described by the poets as having golden sands ; but the description is made richer here, and the water rolls on *the choicest pearls* as well as *sands of gold* !

248. *Rich trees.* There were groves bearing aromatics, and there were others bearing fruit for sustenance. *Hesperian*---alluding to those delightful gardens, said (as has been already mentioned) to have been in the Canary islands.

 Felicity of Paradise.

Grazing the tender herb, were interpos'd,
 Or palmy hillock ; or the flow'ry lap
 Of some irriguous valley spread her store, 255
 Flow'rs of all hue, and without thorn the rose :
 Another side, umbrageous grots and caves
 Of cool recess, o'er which the mantling vine
 Lays forth her purple grape, and gently creeps
 Luxuriant ; meanwhile murm'ring waters fall 260
 Down the slope hills, dispers'd, or in a lake,
 That to the fringed bank with myrtle crown'd
 Her crystal mirror holds, unite their streams.
 The birds their quire apply ; airs, vernal airs,
 Breathing the smell of field and grove, attune 265
 The trembling leaves, while universal Pan
 Knit with the Graces and the Hours in dance
 Led on th' eternal spring. Not that fair field
 Of Enna, where Proserpine gathering flowers,

255. *Irriguous valley*---full of springs and rills---a well-watered valley.

256. *Without thorn the rose* ; part of the curse, Gen. iii. 18, was "that the earth should bring forth thorns and thistles ;" and Dr. Watts, speaking in his *Lyric Poems* of the mixed nature of our present happiness, exclaims---

"So roses grow on thorns---and honey wears its sting!"

266. *Universal Pan* ; all nature-- the *graces* are the beautiful seasons, and the *hours* are the time requisite for the production and perfection of things

269, &c. *Enna*, a fair field in Sicily ; *Dis* and *Proserpine*, the king or queen of Hell ; *Ceres*, the goddess of corn and tillage ; *Daphne*, near Antioch, on the river *Orontes* ; *Castalian spring*, famous for its prophetic qualities, and of the same name with that of Greece ; *Triton*, in Africa ; *Cham* or *Ham*, the son of Noah, by whom Egypt and Lybia were peopled ; *Mount Amara*, where the *Abyssinian*

Appearance of Adam and Eve.

Herself a fairer flow'r by gloomy Dis 270
 Was gather'd, which cost Ceres all that pain
 To seek her through the world; nor that sweet grove
 Of Daphne by Orontes, and th' inspir'd
 Castalian spring, might with this Paradise
 Of Eden strive; nor that Nyseian isle, 275
 Girt with the river Triton, where old Cham,
 Whom Gentiles Ammon call and Lybian Jove,
 Hid Amalthea and her florid son,
 Young Bacchus, from his stepdame Rhea's eye;
 Nor where Abassin kings their issue guard, 280
 Mount Amara, though this by some suppos'd
 True Paradise under the Ethiop line
 By Nilus' head, inclos'd with shining rock,
 A whole day's journey high, but wide remote
 From this Assyrian garden, where the Fiend 285
 Saw undelighted all delight, all kind
 Of living creatures new to sight and strange.
 Two of far nobler shape, erect and tall,
 Godlike erect, with native honour clad,
 In naked majesty seem'd lords of all, 290
 And worthy seem'd; for in their looks divine

kings kept their children guarded; *Ethiop line*---equinoctial line; near the springs of the river Nile, in Egypt. Not any, nor all of these, could vie with this Paradise of Eden!--this, indeed, exceeded all that historians have written, or poets have feigned---of the most beautiful places in the world.

285. *Assyrian garden.* Strabo comprehends Mesopotamia in the ancient Assyria.

288. *Far nobler shape.* Adam and Eve, thus first appearing to Satan, are exquisitely drawn, and (says Mr. Addison) sufficient to make the fallen angel gaze upon them with astonishment and envy.

Adam and Eve characterised.

The image of their glorious Maker shone,
 Truth, wisdom, sanctitude severe and pure
 (Severe, but in true filial freedom plac'd)
 Whence true authority in men ; though both 295
 Not equal, as their sex not equal seem'd ;
 For contemplation he and valour form'd,
 For softness she and sweet attractive grace,
 He for God only, she for God in him.
 His fair large front and eye sublime declar'd 300
 Absolute rule ; and hyacinthine locks
 Round from his parted forelock manly hung
 Clust'ring, but not beneath his shoulders broad :
 She, as a veil, down to the slender waist
 Her unadorned golden tresses wore 305
 Dishevell'd, but in wanton ringlets wav'd
 As the vine curls her tendrils, which imply'd
 Subjection, but requir'd with gentle sway,
 And by her yielded, by him best receiv'd,
 Yielded with coy submission, modest pride, 310

297. *For contemplation form'd, &c.* These admirable lines mark the traits by which the two sexes are characterised.

301. *Hyacinth*, a dark flower, though said to have been darker amongst the ancients than it is amongst us.

303. *Shoulders broad* ; which, to the ancient heroes, are always assigned. The poet, however, gives Adam no beard ; probably, because the best painters give him none in all their productions.

305. *Golden tresses wore dishevell'd* ; loose or flowing ; *golden tresses*, as they betoken a fairer skin, and a finer complexion, are mentioned in praise of Helen, and the other famous beauties of antiquity.

310. *Modest pride*. Milton mentions the personal charms of Eve, in general terms only, and directs the attention more particularly to the beauty of her mind !

 Encomium on Adam and Eve.

And sweet reluctant amorous delay.
 Nor those mysterious parts were then conceal'd ;
 Then was not guilty shame, dishonest shame
 Of Nature's works, honour dishonourable :
 Sin-bred, how have ye troubled all mankind 315
 With shows instead, mere shows of seeming pure,
 And banish'd from man's life, his happiest life,
 Simplicity and spotless innocence !
 So pass'd they naked on, nor shunn'd the sight
 Of God or Angel, for they thought no ill : 320
 So hand-in-hand they pass'd, the loveliest pair
 That ever since in love's embraces met ;
 Adam the goodliest man of men since born
 His sons, the fairest of her daughters Eve.
 Under a tuft of shade, that on a green 325
 Stood whispering soft, by a fresh fountain side,
 They sat them down : and, after no more toil
 Of their sweet gard'ning labour than suffic'd
 To recommend cool Zephyr, and made ease
 More easy, wholesome thirst and appetite 330
 More grateful, to their supper fruits they fell,
 Nectarine fruits which the compliant boughs
 Yielded them, sidelong as they sat recline
 On the soft downy bank damask'd with flowers :
 The savoury pulp they chew, and in the rind 335
 Still as they thirsted scoop the brimming stream ;

323. *Adam the goodliest*, &c. that is, Adam was a goodlier man than any of his sons, and Eve fairer than any of her daughters. The superlative is here used for the comparative degree, a peculiarity borrowed from the Greek language.

 Joy of the Animals.

Nor gentle purpose nor endearing smiles
 Wanted, nor youthful dalliance as beseems
 Fair couple, link'd in happy nuptial league,
 Alone as they. About them frisking play'd 340
 All beasts of th' earth, since wild, and of all chase,
 In wood or wilderness, forest or den;
 Sporting the lion ramp'd, and in his paw
 Dandled the kid; bears, tigers, ounces, pards,
 Gambol'd before them; th' unwieldy elephant, 345
 To make them mirth, us'd all his might, and wreath'd
 His lithe proboscis; close the serpent sly,
 Insinuating, wove with Gordian twine
 His braided train, and of his fatal guile
 Gave proof unheeded; others on the grass 350
 Couch'd, and, now fill'd with pasture, grazing sat,
 Or bedward ruminating; for the sun
 Declin'd was hasting now with prone career
 To th' ocean isles, and in th' ascending scale

345. *Unwieldy elephant*. Milton, after the manner of Homer and Virgil, has made the verse itself *unwieldy*, that the reader might feel as well as understand it.

346. *Wreath'd his lithe proboscis*; that is, his limber trunk---so pliant and useful to him, that Cicero calls it *elephantorum manus*, the elephant's hand!

348. *Insinuating*---wrapping or rolling up; and, as it were, embosoming himself. With *Gordian twine*, or twistings, like the famous Gordian knot, which no body could untie, but Alexander cut it with his sword.

352. *Bedward ruminating*---chewing the cud before they go to rest.

354. *Ocean isles*---the islands in the western ocean: we must here recollect that the sun, setting in the sea, and rising out of it again,

 Envy of Satan.

Of Heav'n the stars that usher evening rose : 355

When Satan, still in gaze as first he stood,

Scarce thus at length fail'd speech recover'd sad.

O HELL ! what do mine eyes with grief behold ?

Into our room of bliss thus high advanc'd

Creatures of other mould, each born perhaps, 360

Not Spirits, yet to heav'nly Spirits bright

Little inferior ; whom my thoughts pursue

With wonder, and could love, so lively shines

In them divine resemblance, and such grace

The hand that form'd them on their shape hath pour'd.

Ah, gentle pair ! ye little think how nigh 366

Your change approaches, when all these delights

Will vanish and deliver ye to woe,

More woe, the more your taste is now of joy ;

Happy, but for so happy ill secur'd 370

Long to continue, and this high seat your Heaven

Ill fenc'd for Heaven to keep out such a foe

As now is enter'd ; yet no purpos'd foe

To you, whom I could pity thus forlorn,

Though I unpitied : league with you I seek, 375

And mutual amity so strait, so close,

That I with you must dwell, or you with me,

Henceforth ; my dwelling haply may not please,

Like this fair Paradise, your sense, yet such

was an ancient notion, and is become part of the phraseology of poetry.

362. *Little inferior*---Psal. viii. 5, Heb. ii. 7, "Thou hast made him a little lower than the angels." This speech of Satan is very beautiful ; his admiration of our first parents had for some time rendered him dumb with astonishment.

Satan's Transformation.

Accept your Maker's work ; he gave it me, 380
 Which I as freely give ; Hell shall unfold,
 To entertain you two, her widest gates,
 And send forth all her kings ; there will be room,
 Not like these narrow limits, to receive
 Your numerous offspring ; if no better place, 385
 Thank him who puts me loath to this revenge
 On you who wrong me not, for him who wrong'd.
 And should I at your harmless innocence
 Melt, as I do, yet public reason just,
 Honour and empire with revenge enlarg'd, 390
 By conqu'ring this new world, compels me now
 To do what else, though damn'd, I should abhor.

So spake the Fiend, and with necessity,
 The tyrant's plea, excus'd his devilish deeds.
 Then from his lofty stand on that high tree 395
 Down he alights among the sportful herd
 Of those four-footed kinds, himself now one,
 Now other, as their shape serv'd best his end
 Nearer to view his prey, and unespied
 To mark what of their state he more might learn 400
 By word or action mark'd : about them round
 A lion now he stalks with fiery glare ;

393. *Necessity*, here properly denominated the *tyrant's plea* ; and such a plea was, in the opinion of the poet, the only *excuse* for *devilish deeds*.

395. *Lofty stand* ; the tree of life higher than the rest---where Satan was now perched.

400. *Mark* and *mark'd*. These repetitions of the noun and verb, are so common with the poet, that we may suppose that they do not occur from want of attention.

Adam's Speech to Eve.

Then as a tiger, who by chance hath spy'd
 In some purlieu two gentle fawns at play,
 Strait couches close, then, rising, changing oft 405
 His couchant watch, as one who chose his ground,
 Whence rushing he might surest seize them both
 Grip'd in each paw: when Adam, first of men,
 To first of women, Eve, thus moving speech,
 Turn'd him all ear to hear new utterance flow. 410

SOLE partner, and sole part, of all these joys,
 Dearer thyself than all; needs must the Power
 That made us, and for us this ample world,
 Be infinitely good, and of his good
 As liberal and free as infinite; 415
 That rais'd us from the dust and plac'd us here
 In all this happiness, who at his hand
 Have nothing merited, nor can perform
 Ought whereof he hath need; he who requires
 From us no other service than to keep 420
 This one, this easy charge, of all the trees
 In Paradise that bear delicious fruit
 So various, not to taste that only tree
 Of knowledge, planted by the tree of life;
 So near grows death to life, whate'er death is, 425
 Some dreadful thing no doubt; for well thou know'st

411. *Sole partner, &c.* The speeches of these two first lovers are full of warmth and sincerity. Addison has termed them, *The galantries of Paradise!*

414. *Infinitely good*; a just account of the Supreme Being---infinite goodness being the leading attribute of Deity.

421. *This easy charge.* See the 3d chapter of Genesis, for the expression alludes to the account there given of our first parents.

Eve's Reply.

God hath pronounc'd it death to taste that tree,
The only sign of our obedience left
Among so many signs of pow'r and rule
Conferr'd upon us, and dominion giv'n 430
Over all other creatures that possess
Earth, air, and sea. Then let us not think hard
One easy prohibition, who enjoy
Free leave so large to all things else, and choice
Unlimited of manifold delights: 435
But let us ever praise him, and extol
His bounty, following our delightful task
To prune these growing plants, and tend these flowers,
Which were it toilsome, yet with thee were sweet.
To whom thus Eve reply'd. O thou for whom 440
And from whom I was form'd flesh of thy flesh,
And without whom am to no end, my guide
And head, what thou hast said is just and right.
For we to him indeed all praises owe,
And daily thanks ; I chiefly who enjoy 445
So far the happier lot, enjoying thee
Pre-eminent by so much odds, while thou
Like consort to thyself canst no where find.
That day I oft remember, when from sleep

449. *That day, &c.* From this expression it appears, that the poet supposes Adam and Eve to have existed in Paradise for some days before they fell. The remaining part of this speech is extremely beautiful; for it adjusts the prerogatives of *wisdom* and *beauty*, making each appear to the other in its proper force and loveliness.

450. *I first awak'd*---as death is often compared to *sleep*, so our entrance into life is well liken'd to our *waking*.

Reflection of Eve's Image.

I first awak'd, and found myself repos'd 450
Under a shade of flow'rs, much wond'ring where
And what I was, whence thither brought, and how.
Not distant far from thence a murm'ring sound
Of waters issued from a cave, and spread
Into a liquid plain, then stood unmov'd 455
Pure as th' expanse of Heav'n ; I thither went
With unexperienc'd thought, and laid me down
On the green bank, to look into the clear
Smooth lake, that to me seem'd another sky.
As I went down to look, just opposite 460
A shape within the wat'ry gleam appear'd,
Bending to look on me : I started back,
It started back ; but pleas'd I soon return'd,
Pleas'd it return'd as soon with answ'ring looks
Of sympathy and love : there I had fix'd 465
Mine eyes till now, and pin'd with vain desire,
Had not a voice thus warn'd me. What thou seest,
What there thou seest, fair Creature, is thyself ;
With thee it comes and goes : but follow me,
And I will bring thee where no shadow stays 470
Thy coming, and thy soft embraces, he
Whose image thou art ; him thou shalt enjoy
Inseparably thine, to him shalt bear
Multitudes like thyself, and thence be call'd
Mother of human race. What could I do, 475

458. *To look, &c.* It has been sarcastically said, that the poet lets us know that the first woman, immediately after her creation, ran to a looking-glass ; but the circumstance here mentioned is not only perfectly innocent, but highly natural and impressive.

Meeting of Adam and Eve.

But follow straight, invisibly thus led?
 Till I espy'd thee, fair indeed and tall,
 Under a platan; yet methought less fair,
 Less winning soft, less amiably mild,
 Than that smooth wat'ry image: back I turn'd; 480
 Thou following cry'dst aloud, Return fair Eve,
 Whom fly'st thou: whom thou fly'st, of him thou art,
 His flesh, his bone; to give thee be'ing I lent
 Out of my side to thee, nearest my heart,
 Substantial life, to have thee by my side 485
 Henceforth an individual solace dear;
 Part of my soul I seek thee, and thee claim
 My other half; with that thy gentle hand
 Seiz'd mine; I yielded, and from that time see
 How beauty is excell'd by manly grace 490
 And wisdom, which alone is truly fair.

So spake our general mother, and with eyes
 Of conjugal attraction, unprov'd,
 And meek surrender, half embracing lean'd
 On our first father; half her swelling breast 495
 Naked met his, under the flowing gold
 Of her loose tresses hid: he in delight
 Both of her beauty and submissive charms

478. *Platan*---the plane tree; thus named from the breadth of its leaves---being valuable, according to Virgil in his *Georgics*, for its delightful and extraordinary shade.

483. *His flesh, his bone*; the scripture expression, Gen. ii. 23, "Bone of my bone," &c.

493. *Conjugal attraction*---what a charming picture of love and innocence--drawn with the utmost warmth of affection, and yet with the most exact delicacy!

Exclamation of Satan.

Smil'd with superior love, as Jupiter
 On Juno smiles, when he impregns the clouds 500
 That shed May flow'rs; and press'd her matron lip
 With kisses pure: aside the Devil turn'd
 For envy, yet with jealous leer malign
 Ey'd them askance, and to himself thus plain'd.

SIGHT hateful! sight tormenting! thus these two,
 Imparadis'd in one another's arms, 506
 The happier Eden, shall enjoy their fill
 Of bliss on bliss; while I to Hell am thrust,
 Where neither joy nor love, but fierce desire,
 Amongst our other torments not the least, 510
 Still unfulfill'd with pain of longing pines.
 Yet let me not forget what I have gain'd
 From their own mouths: all is not theirs it seems;
 One fatal tree there stands of knowledge call'd,
 Forbidden them to taste. Knowledge forbidden? 515
 Suspicious, reasonless. Why should their Lord
 Envy them that? Can it be sin to know?
 Can it be death? And do they only stand

499. *As Jupiter, &c.* The union of Jupiter and Juno, (by which some understand the air and the earth) was deemed by the ancients the prime cause of fruitfulness.

502. *The devil turn'd*--he could not bear the sight of so much happiness. This is the essence of malignity.

504. *Plain'd*; that is, complained.

506. *Imparadis'd*. It was once thought that Milton had coined this word, but Sir Philip Sidney uses it in his *Arcadia*.

509. *Joy nor love*--the verb *is* must be supplied, an omission warranted by the licence of poetry.

515. *Knowledge forbidden?* Satan insinuates that useful and necessary knowledge was forbidden, whereas, the knowledge of evil, by the commission of it, was the only subject of prohibition.

Roaming of Satan.

By Ignorance? Is that their happy state,
The proof of their obedience and their faith? 520
O fair foundation laid whereon to build
Their ruin! Hence I will excite their minds
With more desire to know, and to reject
Envious commands, invented with design
To keep them low whom knowledge might exalt 525
Equal with Gods: aspiring to be such,
They taste and die: what likelier can ensue?
But first with narrow search I must walk round
This garden, and no corner leave unspy'd;
A chance but chance may lead where I may meet 530
Some wand'ring Spi'rit of Heav'n by fountain side,
Or in thick shade retir'd, from him to draw
What further would be learn'd. Live while ye may,
Yet happy pair; enjoy, till I return,
Short pleasures, for long woes are to succeed! 535

So saying, his proud step he scornful turn'd,
But with sly circumspection, and began,
Through wood, through waste, o'er hill, o'er dale, his
roam.

Meanwhile in utmost longitude, where Heaven
With earth and ocean meets, the setting sun 540
Slowly descended, and with right aspect
Against the eastern gate of Paradise
Level'd his ev'ning rays: it was a rock
Of alabaster, pil'd up to the clouds,

530. *A chance but chance*---this sort of jingle is common with Milton.

539. *Longitude*---at the utmost length; the term is particularly applied to the distance from the east to west.

Uriel's Speech.

Conspicuous far, winding with one ascent 545
 Accessible from earth, one entrance high ;
 The rest was craggy cliff, that overhung
 Still as it rose, impossible to climb.
 Betwixt these rocky pillars Gabriel sat,
 Chief of th' angelic guards, awaiting night ; 550
 About him exercis'd heroic games
 Th' unarm'd youth of Heav'n, but nigh at hand
 Celestial armoury, shields, helms, and spears,
 Hung high with diamond flaming, and with gold.
 Thither came Uriel, gliding through the even 555
 On a sun-beam, swift as a shooting star
 In autumn thwarts the night, when vapours fir'd
 Impress the air, and shews the mariner
 From what point of his compass to beware
 Impetuous winds : he thus began in haste. 560
 GABRIEL, to thee thy course by lot hath given
 Charge and strict watch, that to this happy place
 No evil thing approach or enter in.

549. *Gabriel* ; an archangel, who appeared to Daniel and the Virgin Mary ; his name signifies *the strength and power of God*, therefore properly placed as the chief of the angelic guards about Paradise.

551. *Heroic games*. Angels hate idleness, therefore awaiting the night, they employed their leisure time in these exercises.

555. *Through the even*, or through that part of the hemisphere where it was then evening.

556. *On a sun-beam*. The poet is thought to have taken this singular idea from a capital picture of the descent of an angel which he had seen in Italy.

561. *By lot*---as the priests had their lot assigned them in the service of the Jewish temple.

Gabriel's Reply.

This day at height of noon came to my sphere
A spirit, zealous, as he seem'd, to know 565
More of th' Almighty's work, and chiefly Man,
God's latest image : I describ'd his way
Bent all on speed, and mark'd his airy gait ;
But in the mount that lies from Eden north,
Where he first lighted, soon discern'd his looks 570
Alien from Heav'n, with passion foul obscur'd :
Mine eye pursued him still, but under shade,
Lost sight of him. One of the banish'd crew,
I fear, hath ventur'd from the deep, to raise
New troubles ; him thy care must be to find. 575

To whom the winged warrior thus return'd.
Uriel, no wonder if thy perfect sight,
Amid the sun's bright circle where thou sitt'st,
See far and wide : in at this gate none pass
The vigilance here plac'd, but such as come 580
Well known from Heav'n ; and since meridian hour
No creature thence : if Spi'rit of other sort,
So minded, have o'erleap'd these earthy bounds
On purpose, hard thou know'st it to exclude
Spiritual substance with corporeal bar. 585
But if within the circuit of these walks,
In whatsoever shape he lurk, of whom
Thou tell'st, by morrow dawning I shall know.
So promis'd he ; and Uriel to his charge

567. *Latest image* ; the first was Christ, and before man were the angels.

567. *Describ'd his way* ; that is, to Satan, or shewed him the way to Paradise.

Beautiful Evening.

Return'd on that bright beam, whose point now rais'd
 Before him slope downward to the sun now fall'n 591
 Beneath th' Azores; whether the prime orb,
 Incredible how swift, had thither roll'd
 Diurnal, or this less volubil earth,
 By shorter flight to th' east, had left him there 595
 Arraying with reflected purple' and gold
 The clouds that on his western throne attend.
 Now came still evening on, and twilight grey
 Had in her sober livery all things clad;
 Silence accompanied; for beast and bird, 600
 They to their grassy couch, these to their nests,
 Were slunk, all but the wakeful nightingale;
 She all night long her amorous descant sung;
 Silence was pleas'd: now glow'd the firmament
 With livid sapphires: Hesperus, that led 605

590. *Return'd*; supposing that Uriel slides back on the same beam that he came upon, which sun-beam he considers not as a flowing of light, but as a continued rod extending from the sun to the earth.

592. *Azores*; islands in the great Atlantic or Western Ocean.

594. *Volubil*, or rolling, from the Latin, to be pronounced long; for the poet, in Book IX. line 436, writes it *voluble*, when it calls for an accelerated pronunciation.

598. *Still evening*. When Satan made his soliloquy at the beginning of the book, *The sun was high in the meridian tower*---this is the evening of that day; the first, therefore in the poem, and surely it was the finest that can be imagined. I know of nothing comparable to this, (says Bishop Newton), among all the treasures of ancient or modern poetry---it must charm every body! A critic thinks that the weakness of the poet's eyes induced him to mention *twilight* in so pleasing a manner; and surely *Hesperus*, or the evening star, is here noticed with an uncommon degree of dignity.

Adam addresses Eve.

The starry host, rode brightest, till the moon,
Rising in clouded majesty, at length
Apparent queen, unveil'd her peerless light,
And o'er the dark her silver mantle threw.

WHEN Adam thus to Eve. Fair Consort, th' hour
Of night, and all things now retir'd to rest 611
Mind us of like repose, since God hath set
Labour and rest, as day and night, to men
Successive ; and the timely dew of sleep
Now falling with soft slumb'rous weight inclines 615
Our eye-lids : other creatures all day long
Rove idle unemploy'd, and less need rest ;
Man hath his daily work of body or mind
Appointed, which declares his dignity,
And the regard of Heav'n on all his ways ; 620
While other animals unactive range,
And of their doings God takes no account.
To-morrow, ere fresh morning streak the east
With first approach of light we must be risen,
And at our pleasant labour, to reform 625
Yon flow'ry arbours, yonder alleys green,
Our walk at noon, with branches overgrown,
That mock our scant manuring, and require
More hands than ours to lop their wanton growth :
Those blossoms also, and those dropping gums, 630
That lie bestrown unsightly and unsmooth,

628. *Manuring*, here, is not to be understood in its common sense, but working with hands, as the French term *manœuvre*, implies--indeed the subsequent line affords the proper explanation.

Eve's Reply to Adam.

Ask riddance, if we mean to tread with ease ;
 Meanwhile, as Nature wills, night bids us rest.

To whom thus Eve with perfect beauty' adorn'd.
 My Author and Disposer, what thou bidst 635
 Unargued I obey ; so God ordains ;
 God is thy law, thou mine : to know no more
 Is woman's happiest knowledge and her praise.
 With thee conversing I forget all time ;
 All seasons and their change, all please alike. 640
 Sweet is the breath of morn, her rising sweet,
 With charm of earliest birds ; pleasant the sun,
 When first on this delightful land he spreads
 His orient beams, on herb, tree, fruit, and flower,
 Glist'ring with dew ; fragrant the fertile earth 645
 After soft show'rs : and sweet the coming on
 Of grateful evening mild ; then silent night
 With this her solemn bird, and this fair moon,
 And these the gems of Heav'n, her starry train :
 But neither breath of morn, when she ascends 650
 With charm of earliest birds ; nor rising sun
 On this delightful land ; nor herb, fruit, flower,
 Glist'ring with dew ; nor fragrance after showers ;

635. *My Author, &c.* The Author of my being, out of whom I was made.

640. *All seasons*, the times of the day, and not the seasons of the year---Eve, in the lines following, mentions *morning*, *evening*, and *night*---these were the only seasons, for it was then an *eternal spring* !

648. *Solemn bird* ; the nightingale, as he elsewhere expresses it ---*most musical, most melancholy*. Addison remarks that this speech of Eve is dressed up in such a soft and natural turn of the words, as cannot be sufficiently admired.

Adam's Reply to Eve.

Nor grateful evening mild ; nor silent night
With this her solemn bird, nor walk by moon, 655
Or glittering starlight, without thee is sweet.
But wherefore all night long shine these ? For whom
This glorious sight, when sleep hath shut all eyes ?
To whom our general ancestor reply'd.
Daughter of God and Man, accomplish'd Eve ; 660
These have their course to finish round the earth
By morrow evening, and from land to land
In order, though to nations yet unborn,
Minist'ring light prepar'd, they set and rise ;
Lest total darkness should by night regain 665
Her old possession, and extinguish life
In nature and all things ; which these soft fires
Not only' enlighten, but with kindly heat
Of various influence foment and warm,
Temper or nourish, or in part shed down 670
Their stellar virtue on all kinds that grow
On earth, made hereby apter to receive
Perfection from the sun's more potent ray.
These then, though unbeheld in deep of night, 674
Shine not in vain ; nor think, though men were none,
That Heaven would want spectators, God want praise.
Millions of spiritual creatures walk the earth

660. *Daughter of God and man.* Our first parents are almost always made to accost each other with some title that expresses a respect to the dignity of human nature.

671. *Stellar virtue*, or the influence of the stars---it is curious that Milton should represent Adam as an adept in astrology, which was too much the philosophy of his own times.

677. *Walk the earth*---an imitation or an improvement of the oldest

 Bower of Adam and Eve.

Unseen, both when we wake, and when we sleep :
 All these with ceaseless praise his works behold
 Both day and night. How often from the steep 680
 Of echoing hill or thicket have we heard
 Celestial voices to the midnight air,
 Sole, or responsive each to other's note,
 Singing their great Creator? Oft in bands
 While they keep watch, or nightly rounding walk, 685
 With heav'nly touch of instrumental sounds
 In full harmonic number join'd, their songs
 Divide the night, and lift our thoughts to Heaven.
 Thus talking, hand-in-hand alone they pass'd
 On to their blissful bow'r ; it was a place 690
 Chos'n by the sov'reign Planter, when he fram'd
 All things to Man's delightful use ; the roof
 Of thickest covert was inwoven shade
 Laurel and myrtle, and what higher grew
 Of firm and fragrant leaf ; on either side 695
 Acanthus, and each odorous bushy shrub,
 Fenc'd up the verdant wall ; each beauteous flower,
 Iris all hues, roses, and jessamine,
 Rear'd high their flourish'd heads between, and
 wrought

poet, Hesiod, who had an idea that *good geniuses*, the guardian of mortal men, clothed with air, wandered every where through the earth !

682. *Celestial voices*---singing to the *midnight air*, a liberty not unusual in poetry.

688. *Divide the night*, into watches, as the trumpet did among the ancients---sounding as the respective watches were relieved.

698. *Iris all hues*---of all hues---the *flower-de-luce* is so called from resembling the colours of the iris, or rainbow.

 Eve's Beauty.

Mosaic ; underfoot the violet, 700
 Crocus, and hyacinth, with rich inlay
 Broider'd the ground, more colour'd than with stone
 Of costliest emblem : other creature here,
 Beast, bird, insect, or worm, durst enter none ;
 Such was their awe of Man. In shadier bower 705
 More sacred and sequester'd, though but feign'd,
 Pan or Sylvanus never slept, nor Nymph,
 Nor Faunus haunted. Here in close recess,
 With flowers, garlands, and sweet smelling herbs
 Espoused Eve deck'd first her nuptial bed, 710
 And heav'nly quires the hymenæan sung,
 What day the genial Angel to our sire
 Brought her, in naked beauty more adorn'd,
 More lovely than Pandora, whom the Gods
 Endow'd with all their gifts, and O too like 715
 In sad event, when to th' unwiser son
 Of Japhet, brought by Hermes, she ensnar'd

701. *Crocus, and hyacinth*, taken from Homer, and so successfully, that Pope remarks that---the cadence, and almost the words, are finely translated.

703. *Emblem*, here used in the Greek and Latin sense for inlaid floors of stone or wood.

707, &c. *Pan*, the god of the shepherds, or *Sylvanus*, the god of woods and groves. *Wood-nymph*, or *Faunus*, the tutelary god of husbandmen, were not even feigned to enjoy a more sweet recess.

711. *Hymenæan*---a marriage-song.

714. *Pandora*---Prometheus stole fire from heaven ; Jupiter revenged it, by sending *Pandora* on earth ; who, being introduced by *Hermes*, or *Mercury*, she enticed *Epimetheus*, the *unwise* or *more imprudent son*, to open a box which she had brought, when out of it flew all manner of evils!

Devotion of Adam and Eve.

Mankind with her fair looks, to be aveng'd
On him who had stole Jove's authentic fire.

THUS, at their shady lodge arriv'd, both stood, 720
Both turn'd, and under open sky ador'd
The God that made both sky, air, earth, and heaven,
Which they beheld, the moon's resplendent globe,
And starry pole : thou also mad'st the night,
Maker omnipotent, and thou the day, 725
Which we in our appointed work employ'd
Have finish'd, happy in our mutual help
And mutual love, the crown of all our bliss
Ordain'd by thee, and this delicious place
For us too large, where thy abundance wants 730
Partakers, and uncropt falls to the ground !
But thou hast promis'd from us two a race
To fill the earth, who shall with us extol
Thy goodness infinite, both when we wake,
And when we seek, as now, thy gift of sleep. 735

THIS said unanimous, and other rites
Observing none, but adoration pure

720. *Both stood, both turn'd.* The beautiful peculiarity of these expressions makes the reader see our first parents *standing* and *turning* to worship God before they went into their bower !

724. *Thou also mad'st*--a masterly transition, which the poet makes to their evening worship. An eminent classical tutor once pointed out this passage to me, as resembling some fine devotional transitions in the Psalms of David, particularly those contained near the close of the 104th psalm.

737. *Observing none.* Milton is thought here to express his own favourite notion of religion, which was by no means favourable to outward ceremony ; this, however, being of an abstract nature, will be found unsuitable to the generality of mankind.

Eulogium on Marriage.

Which God likes best, into their inmost bower
 Handed they went ; and, eas'd the putting off
 These troublesome disguises which we wear, 740
 Straight side by side were laid ; nor turn'd I ween
 Adam from his fair spouse, nor Eve the rites
 Mysterious of connubial love refus'd :
 Whatever hypocrites austere talk
 Of purity, and place, and innocence, 745
 Defaming as impure what God declares
 Pure, and commands to some, leaves free to all.
 Our Maker bids increase ; who bids abstain
 But our destroyer, foe to God and Man ?
 Hail, wedded love, mysterious law, true source 750
 Of human offspring, sole propriety
 In Paradise ! of all things common else,
 By thee adult'rous lust was driv'n from men
 Among the bestial herds to range ; by thee,
 Founded in reason, loyal, just, and pure, 755
 Relations dear, and all the charities
 Of father, son, and brother, first were known.
 Far be' it that I should write thee sin or blame,
 Or think thee unbefitting holiest place,

744. *Hypocrites*---those who in the church of Rome decry marriage, under a notion of greater purity---alluding to 1 Tim. iv. 1, 2, 3, where such persons are said to “ speak lies in *hypocrisy*.”

750. *Hail, wedded love*. Bishop Newton says, that an ingenious friend, was of opinion that this beautiful address is borrowed from one of Tasso's letters ; be it so---it cannot be pronounced a servile imitation.

756. *Charities*---used in the Latin sense for all the relations and endearments of consanguinity.

 Sleeping of Adam and Eve.

Perpetual fountain of domestic sweets, 760
 Whose bed is undefil'd and chaste pronounc'd,
 Present, or past, as saints and patriarchs us'd!
 Here love his golden shafts employs, here lights
 His constant lamp, and waves his purple wings,
 Reigns here and revels; not in the bought smile 665
 Of harlots, loveless, joyless, unendear'd,
 Casual fruition; nor in court amours,
 Mix'd dance, or wanton mask, or midnight ball,
 Or serenate, which the starv'd lover sings
 To his proud fair, best quitted with disdain. 770
 These lull'd by nightingales embracing slept,
 And on their naked limbs the flow'ry roof
 Shower'd roses, which the morn repair'd. Sleep on,
 Blest pair; and O yet happiest, if ye seek
 No happier state, and know to know no more. 775
 Now had night measur'd with her shadowy cone
 Half way up hill this vast sublunar vault,

761. *Undefil'd*---alluding to Heb. xiii. 4, "Marriage is honourable in all, and the bed *undefil'd*" &c. Milton (it is jocularly remarked by Bishop Newton) having had *three* wives, must have had a good opinion of matrimony.

769. *Serenate*, from the Italian, a song which the lover sings to his mistress---here called *starv'd lover*, because this compliment was generally paid in clear cold nights.

776. *Shadowy cone*; a cone is a figure round at bottom, and lessening all the way, ends in a point. This is the form of the shadow of the earth---thus marking time very poetically; supposing it to be when the days and nights are equal, it must be now nine o'clock---the time of the angels setting their sentries!

777. *Half way*, &c.---half-way toward midnight, the third hour of the night.

Search for Satan.

And from their ivory port the Cherubim,
 Forth issuing at th' accustom'd hour, stood arm'd
 To their night-watches in warlike parade, 780
 When Gabriel to his next in pow'r thus spake.

UZZIEL, half these draw off, and coast the south
 With strictest watch ; these other wheel the north ;
 Our circuit meets full west. As flame they part,
 Half wheeling to the shield, half to the spear. 785
 From these, two strong and subtle Spi'rits he call'd
 That near him stood, and gave them thus in charge.

ITHURIEL and Zephon, with wing'd speed
 Search through this garden, leave unsearch'd no nook ;
 But chiefly where those two fair creatures lodge, 790
 Now laid perhaps asleep secure of harm.
 This evening from the sun's decline arriv'd
 Who tells of some infernal Spirit seen
 Hitherward bent (who could have thought?) escap'd
 The bars of Hell, on errand bad no doubt : 795
 Such where ye find, seize fast, and hither bring.

So saying, on he led his radiant files,
 Dazzling the moon ; these to the bow'r direct
 In search of whom they sought : him there they found,

778. *Ivory port*---as the rock of Paradise was alabaster, (see line 543 of this book), so is its gate ivory ; and so, indeed, should be the *eastern gate*, for the east produces the finest ivory.

782. *Uzziel*, the next commanding angel to Gabriel ; his name, in Hebrew, is the Strength of God.

788. *Ithuriel and Zephon* ; two angels, whose names are expressive of their offices ; the former, signifying in Hebrew, *the discovery of God* ; the latter, *a searcher of hearts*.

Starting up of Satan.

Squat like a toad, close at the ear of Eve, 800
 Assaying by his devilish art to reach
 The organs of her fancy', and with them forge
 Illusions as he list, phantasms and dreams ;
 Or if, inspiring venom, he might taint
 Th' animal spirits that from pure blood arise 805
 Like gentle breaths from rivers pure, thence raise
 At least distemper'd, discontented thoughts,
 Vain hopes, vain aims, inordinate desires,
 Blown up with high conceits ingend'ring pride.
 Him thus intent Ithuriel with his spear 810
 Touch'd lightly ; for no falsehood can endure
 Touch of celestial temper, but returns
 Of force to its own likeness : up he starts
 Discover'd and surpris'd ! As when a spark
 Lights on a heap of nitrous powder, laid 815
 Fit for the tun, some magazine to store
 Against a rumour'd war, the smutty grain
 With sudden blaze diffus'd inflames the air :
 So started up in his own shape the Fiend.
 Back stept those two fair Angels, half amaz'd 820
 So sudden to behold the grisly king ;
 Yet thus, unmov'd with fear, accost him soon.
 WHICH of those rebel Spi'rits adjudg'd to Hell
 Com'st thou, escap'd thy prison ? and transform'd,

800. *Squat like a toad*---strongly expressive of satannic meanness and malignity.

816. *Tun*, commonly called a *barrel* ; the expression is taken from the French *tonneau*, any cask or vessel.

819. *Started up*. This circumstance, and the surprise of the two angels, are highly picturesque and expressive !

Satan and Zephon.

Why sat'st thou like an enemy in wait, 825

Here watching at the head of these that sleep?

Know ye not then, said Satan fill'd with scorn,

Know ye not me? Ye knew me once no mate

For you, there sitting where ye durst not soar :

Not to know me argues yourselves unknown, 830

The lowest of your throng ; or, if ye know,

Why ask ye, and superfluous begin

Your message, like to end as much in vain?

To whom thus Zephon, answ'ring scorn with scorn.

Think not, revolted Spi'rit, thy shape the same, 835

Or undiminish'd brightness, to be known

As when thou stood'st in Heav'n upright and pure ;

That glory then, when thou no more wast good,

Departed from thee' ; and thou resemblest now

Thy sin and place of doom, obscure and foul. 840

But come, for thou, be sure, shalt give account

To him who sent us, whose charge is to keep

This place inviolable, and these from harm.

So spake the Cherub ; and his grave rebuke,

Severe in youthful beauty, added grace 845

Invincible : abash'd the Devil stood,

And felt how awful goodness is, and saw

Virtue' in her shape how lovely ; saw, and pin'd

829. *Sitting*, used in the scriptures for a posture, implying rank and dignity ; so here mentioned by Satan to express his superiority.

834. *Zephon*, rebuked him, whilst *Ithuriel*, with his spear, restored the fiend to his own shape. Thus each of these angels appears as actors upon this occasion.

848. *Virtue in her shape* ; borrowed from the writings of Plato and Cicero, those two eminent authors of antiquity.

Satan secured.

His loss ; but chiefly to find here observ'd
 His lustre visibly impair'd ; yet seem'd 850
 Undaunted. If I must contend, said he,
 Best with the best, the sender not the sent,
 Or all at once ; more glory will be won,
 Or less be lost. Thy fear, said Zephon bold,
 Will save us trial what the least can do 855
 Single against thee, wicked and thence weak.

THE Fiend reply'd not, overcome with rage ;
 But like a proud steed reined, went haughty on,
 Champing his iron curb : to strive or fly
 He held it vain ; awe from above had quell'd 860
 His heart, not else dismay'd. Now drew they nigh
 The western point, where those half-rounding guards
 Just met, and closing stood in squadron join'd,
 Awaiting next command. To whom their chief
 Gabriel from the front thus call'd aloud. 865

O FRIENDS, I hear the tread of nimble feet
 Hasting this way, and now by glimpse discern
 Ithuriel and Zephon through the shade,
 And with them comes a third of regal port,
 But faded splendour wan ; who, by his gait 870
 And fierce demeanour, seems the prince of Hell,
 Not likely to part hence without contest ;
 Stand firm, for in his look defiance low'rs.

858. *Went haughty on.* After Satan had been led to Gabriel, the chief of the guardian angels who kept watch in Paradise, mark his disdainful behaviour on the occasion.

866. *O friends, &c.* Gabriel's discovering Satan's approach at a distance, is drawn (says Mr. Addison) with great strength and liveliness of imagination.

Gabriel and Satan.

HE scarce had ended, when those two approach'd,
And brief related whom they brought, where found,
How busied, in what form and posture couch'd. 876

To whom with stern regard thus Gabriel spake.
Why hast thou, Satan, broke the bounds prescrib'd
To thy transgressions, and disturb'd the charge
Of others, who approve not to transgress 880
By thy example, but have pow'r and right
To question thy bold entrance on this place ;
Employ'd it seems to violate sleep, and those
Whose dwelling God hath planted here in bliss ?

To whom thus Satan with contemptuous brow. 885
Gabriel, thou had'st in Heav'n th' esteem of wise,
And such I held thee ; but this question ask'd
Puts me in doubt. Lives there who loves his pain ?
Who would not, finding way, break loose from Hell,
Though thither doom'd ? Thou would'st thyself no
doubt,

And boldly venture to whatever place
Farthest from pain, where thou might'st hope to
change

Torment with ease, and soonest recompence
Dole with delight, which in this place I sought ;
To thee no reason, who know'st only good, 895
But evil hast not try'd : and wilt object

883. *To violate*, &c. Macbeth hath a stronger expression, *to murder sleep*, both equally proper in the places where they are employed.

893. *With ease* ; that is, for ease ; the language of the poet is agreeable to the Latin phraseology

896. *Wilt object*, &c.---a concise way of speaking, like that in the 730th line of the second book, *And thou know'st for whom*.

Gabriel to Satan.

His will who bound us? Let him surer bar
His iron gates, if he intends our stay
In that dark durance: thus much what was ask'd.
The rest is true, they found me where they say; 900
But that implies not violence or harm.

THUS he in scorn. The warlike Angel mov'd,
Disdainfully half smiling, thus reply'd.
O loss of one in Heav'n to judge of wise,
Since Satan fell, whom folly overthrew, 905
And now returns him from his prison scap'd,
Gravely in doubt whether to hold them wise,
Or not, who ask what boldness brought him hither,
Unlicens'd, from his bounds in Hell prescrib'd;
So wise he judges it to fly from pain 910
However, and to scape his punishment.
So judge thou still, presumptuous, till the wrath,
Which thou incurr'st by flying, meet thy flight
Sev'nfold, and scourge that wisdom back to Hell,
Which taught thee yet no better, that no pain 915
Can equal anger infinite provok'd.
But wherefore thou alone? Wherefore with thee
Came not all Hell broke loose? Is pain to them
Less pain, less to be fled? or thou than they
Less hardy to endure? Courageous Chief, 920
The first in flight from pain, had'st thou alleg'd
To thy deserted host this cause of flight,
Thou surely hadst not come sole fugitive.

To which the Fiend thus answer'd, frowning stern.

911. *Scape*, for escape; an abbreviation not uncommon in poetry.

Satan to Gabriel.

Not that I less endure, or shrink from pain, 925
 Insulting Angel: well thou know'st I stood
 Thy fiercest, when in battle to thy aid
 The blasting vollied thunder made all speed,
 And seconded thy else not dreaded spear.
 But still thy words at random, as before, 930
 Argue thy inexperience what behoves
 From hand assays and ill successes past,
 A faithful leader, not to hazard all
 Through ways of danger by himself untry'd:
 I therefore, I alone, first undertook 935
 To wing the desolate abyss, and spy
 This new-created world, whereof in Hell
 Fame is not silent, here in hope to find
 Better abode, and my afflicted Powers
 To settle here on earth, or in mid air; 940
 Though for possession put to try once more
 What thou and thy gay legions dare against
 Whose easier business were to serve their Lord
 High up in Heav'n, with songs to hymn his throne.
 And practis'd distances, to cringe, not fight. 945
 To whom the warrior Angel soon reply'd.
 To say and straight unsay, pretending first
 Wise to fly pain, professing next the spy,

927. *Thy fiercest*, that is, *thy fiercest attack*, or *thy fiercest enemy*.
 Our author often uses adjectives as substantives; as Book II. 278,
the sensible of pain---Book XI. 4, *The stony from their hearts*; and
 also, XI. 497, *His best of man*. Thus, some parts of this incompa-
 rable poem, afford to other parts the best illustration.

945. *Practis'd distances*, that is, *with practic'd distances to cringe*,
not fight.

 Gabriel threatens Satan.

Argues no leader but a liar trac'd,
 Satan, and could'st thou faithful add? O name, 950
 O sacred name of faithfulness profan'd!
 Faithful to whom? to thy rebellious crew?
 Army of Fiends, fit body to fit head.
 Was this your discipline and faith engag'd,
 Your military' obedience, to dissolve 955
 Allegiance to th' acknowledg'd Pow'r supreme?
 And thou, sly hypocrite, who now would'st seem
 Patron of liberty, who more than thou
 Once fawn'd, and cring'd, and servilely ador'd
 Heav'n's awful Monarch? Wherefore but in hope 960
 To dispossess him, and thyself to reign?
 But mark what I arreed thee now—Avaunt;
 Fly thither whence thou fled'st: if from this hour
 Within these hallow'd limits thou appear,
 Back to th' infernal pit I drag thee chain'd, 965
 And seal thee so, as henceforth not to scorn
 The facile gates of Hell too slightly barr'd.
 So threaten'd he; but Satan to no threats
 Gave heed, but, waxing more in rage reply'd.
 THEN when I am thy captive talk of chains, 970
 Proud limitary Cherub, but ere then

962. *Arreed*---to decree, to award, sometimes it signifies to advise or guess, but it is a term now grown *obsolete*, or out of use.

Ibid. *Avaunt*---be gone; a term expressive of stern authority.

966. *Seal thee so*; alluding to Rev. xxii. 3, "And he cast him into the bottomless pit and shut him up, and set a seal upon him."

971. *Proud limitary cherub*; a scornful sneer, as if Satan had said, Thou proud prescribing angel, that presumest to *limit* me and appoint my prison.

Indignation of Satan.

Far heavier load thyself expect to feel
 From my prevailing arm, though Heav'n's King
 Ride on thy wings, and thou with thy compeers,
 Us'd to the yoke, draw'st his triumphant wheels 975
 In progress through the road of Heav'n star-pav'd.

While thus he spake, th' angelic squadron bright
 Turn'd fiery red, sharp'ning in mooned horns
 Their phalanx, and began to hem him round
 With ported spears, as thick as when a field 980
 Of Ceres ripe for harvest waving bends
 Her bearded grove of ears, which way the wind
 Sways them ; the careful ploughman doubting stands,
 Lest on the threshing-floor his hopeful sheaves
 Prove chaff. On th' other side Satan alarm'd, 985
 Collecting all his might, dilated stood,
 Like Teneriff or Atlas unremov'd :
 His stature reach'd the sky, and on his crest
 Sat horror plum'd ; nor wanted in his grasp
 What seem'd both spear and shield. Now dreadful
 deeds

Might have ensued, nor only Paradise 991
 In this commotion, but the starry cope
 Of Heav'n perhaps, or all the elements,

980. *With ported spears* ; borne pointed towards him ; *ported* is a term used among the military.

986. *Dilated*, a word expressing very strongly the attitude of an eager and undaunted combatant.

987. *Teneriff or Atlas*, Satan is here likened to the greatest mountains which rest immoveably on their foundations.

989. *Horror plum'd* --horror being here sublimely personified, is made the *plume* of his helmet!

 Heavenly Scales.

At least, had gone to wreck, disturb'd and torn
 With violence of this conflict, had not soon 995
 Th' Eternal, to prevent such horrid fray,
 Hung forth in Heav'n his golden scales, yet seen
 Betwixt Astrea and the Scorpion sign,
 Wherein all things created first he weigh'd,
 The pendulous round earth with balanc'd air 1000
 In counterpoise, now ponders all events,
 Battles and realms : in these he put two weights,
 The sequel each of parting and of fight ;
 The latter quick up flew, and kick'd the beam ;
 Which Gabriel spying, thus bespake the Fiend. 1005
 SATAN, I know thy strength, and thou know'st mine,
 Neither our own but giv'n ; what folly then
 To boast what arms can do ? Since thine no more
 Than Heav'n permits, nor mine, though doubled now
 To trample thee as mire : for proof look up, 1010
 And read thy lot in yon celestial sign,

997. *Golden scales.* Homer tells us, that before Hector and Achilles fought, Jupiter weighed the event of it in a pair of scales---the scripture speaks of a wicked prince having been *weighed in the balances and found wanting*, and Eschylus the Grecian wrote a tragedy entitled *The Weighing of Souls*. *Libra*, or the scales, as well as Astrea, or the Virgin, and Scorpio, or the Scorpion, are among the twelve signs of the zodiac.

999. *First he weigh'd.* This weighing of creation, and its events, gives us a sublime idea of scripture ; for Milton has here improved on the fictions of the poets, by uniting them with the eternal truths of inspiration.

1008. *Thine*, and *mine*---alluding to the strength they respectively possessed.

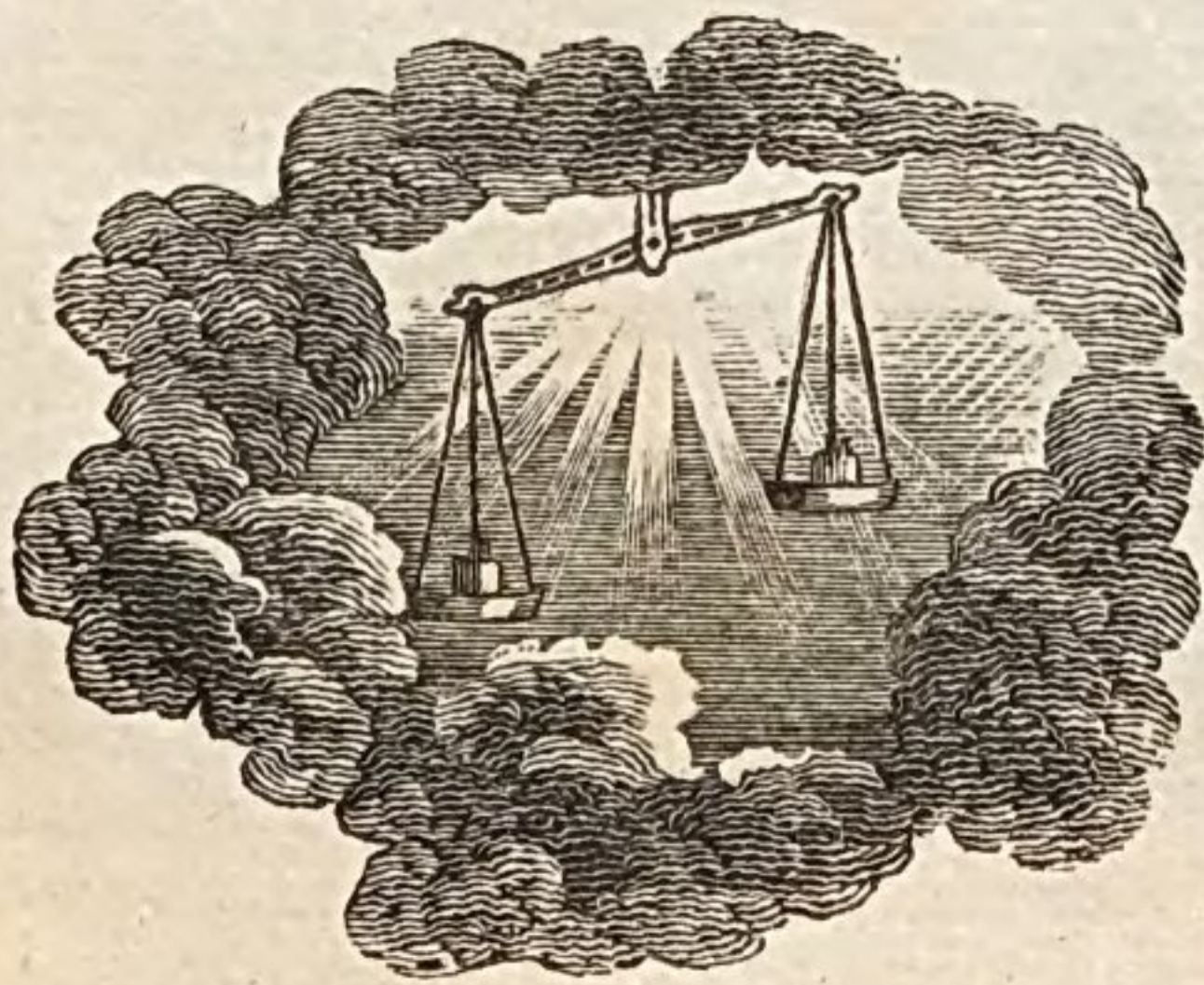
Consternation of Satan.

Where thou art weigh'd, and shewn how light, how
weak,

If thou resist. The Fiend look'd up, and knew
His mounted scale aloft: nor more; but fled
Murm'ring, and with him fled the shades of night!

1012. *How light, how weak.* Milton here makes the ascending scale the token of lightness; not, as in Homer and Virgil, the sign of victory. What a noble and truly poetical conclusion!

END OF BOOK IV.



And now the Sun, that from the East

His wonted light did bring, the Heav'ns

Was overcast, and thick darkness

Did fill the view, when that old Dragon

His many-colour'd robes about him throng'd

Manifold, and with many a wing

Of various hue, (as when the Sun

Is low, and drives the Winds, which scatter

His flaming hair, as if of fire

Scatter'd, that light'ning like his hair

Hee with his wings did many a flock

Of Angels drive, who from the South

Hee with his wings did many a flock

Of Angels drive, who from the South

Hee with his wings did many a flock

Of Angels drive, who from the South

Hee with his wings did many a flock

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Hee with his wings did many a flock

Of Angels drive, who from the South

PARADISE LOST

BOOK V.



—— So down they sat,
And to their viands fell.

ARGUMENT.

MORNING approached, Eve relates to Adam her troublesome dream; he likes it not, yet comforts her: they come forth to their day-labours: their morning hymn at the door of their bower. God, to render man inexcusable, sends Raphael to admonish him of his obedience, of his free estate, of his enemy near at hand, who he is, and why 'his enemy, and whatever else may avail Adam to know. Raphael comes down to Paradise, his appearance described, his coming discerned by Adam afar off, sitting at the door of his bower; he goes out to meet him, brings him to his lodge, entertains him with the choicest fruits of Paradise got together by Eve; their discourse at table: Raphael performs his message, minds Adam of his state and of his enemy; relates, at Adam's request, who that enemy is, and how he came to be so, beginning from his first revolt in heaven, and the occasion thereof; and how he drew his legions after him to the parts of the north, and there incited them to rebel with him, persuading all but only Abdiel, a seraph, who in argument dissuades and opposes him, then forsakes him.

APPENDIX

THE following is a list of the names of the persons who have been appointed to the various offices of the County of New York, since the last election, and who have been sworn in, and who are now acting as such.

County of New York.

County of Albany.

County of Rensselaer.

County of Schenectady.

County of Saratoga.

County of Warren.

County of Hamilton.

County of Schoharie.

County of Delaware.

County of Otsego.

County of Oneida.

County of Madison.

County of Fulton.

County of Seneca.

County of Yates.

County of Lewis.

County of Herkimer.

County of Broome.

County of Warren.

County of Hamilton.

County of Schoharie.

County of Delaware.

County of Otsego.

County of Oneida.

County of Madison.

County of Fulton.

County of Seneca.

County of Yates.

County of Lewis.

County of Herkimer.

County of Broome.

Morning.

BOOK V.

NOW morn her rosy steps in th' eastern clime
 Advancing, sow'd the earth with orient pearl,
 When Adam wak'd, so custom'd, for his sleep
 Was airy light from pure digestion bred,
 And temp'rate vapours bland, which th' only sound 5
 Of leaves and fuming rills, Aurora's fan,
 Lightly dispers'd, and the shrill matin song
 Of birds on every bough ; so much the more
 His wonder was to find unwaken'd Eve
 With tresses discompos'd, and glowing cheek, 10
 As through unquiet rest : he on his side
 Leaning half rais'd, with looks of cordial love,

1. *Rosy steps.* Homer speaks of the *rosy-finger'd morn*, Milton, therefore, gives her here *rosy steps*, and, in the third line of the sixth book, a *rosy hand*.

2. *Sow'd the earth with orient pearl*---for dew-drops have something of the shape, and appearance of scattered seeds.

6. *Aurora's fan* ; the fanning winds among the leaves may properly be called the fan of the morning. *Here* were no whistling winds to rattle among the boughs (says Bishop Newton) but only gentle gales to fan the leaves, which did not dispel sleep ; but, in our author's beautiful expression, *lightly dispers'd it* !

 Eve's Dream.

Hung over her enamour'd, and beheld
 Beauty, which whether waking or asleep,
 Shot forth peculiar graces; then, with voice 15
 Mild as when Zephyrus on Flora breathes,
 Her hand soft touching, whisper'd thus. Awake,
 My fairest, my espous'd, my latest found,
 Heav'n's last best gift, my ever new delight,
 Awake; the morning shines, and the fresh field 20
 Calls us; we lose the prime, to mark how spring
 Our tender plants, how blows the citron grove,
 What drops the myrrh, and what the balmy reed,
 How nature paints her colours, how the bee
 Sits on the bloom extracting liquid sweet. 25
 SUCH whisp'ring wak'd her, but with startled eye
 On Adam, whom embracing, thus she spake.
 O SOLE, in whom my thoughts find all repose,
 My glory, my perfection, glad I see
 Thy face, and morn return'd; for I this night 30
 (Such night till this I never pass'd) have dream'd,
 If dream'd, not as I oft am wont, of thee,
 Works of day past, or morrow's next design,
 But of offence and trouble, which my mind
 Knew never till this irksome night. Methought 35

16. *As when Zephyrus on Flora breathes*---as when the soft western gales breathe on the flowers! a simile which the poet is thought to have taken from the admired Ben Jonson.

21. *We lose the prime*; that is, the prime of the day.

26. *Such whisp'ring*. The poet is supposed, in these conferences between Adam and Eve, to have had an eye on the Song of Solomon, in which there is a noble spirit of eastern poetry.

35. *Methought close, &c.* Eve's dream is full of those *high con-*

Eve's Dream.

Close at mine ear one call'd me forth to walk
 With gentle voice, I thought it thine ; it said,
 Why sleep'st thou, Eve ? now is the pleasant time,
 The cool, the silent, save where silence yields
 To the night-warbling bird, that now awake 40
 Tunes sweetest his love-labour'd song ; now reigns
 Full orb'd the moon, and with more pleasing light
 Shadowy sets off the face of things ; in vain,
 If none regard ; Heav'n wakes with all his eyes,
 Whom to behold but thee, Nature's desire ? 45
 In whose sight all things joy, with ravishment
 Attracted by thy beauty still to gaze.
 I rose as at thy call, but found thee not :
 To find thee I directed then my walk ;
 And on, methought, alone I pass'd through ways 50
 That brought me on a sudden to the tree
 Of interdicted knowledge : fair it seem'd,
 Much fairer to my fancy than by day ;
 And as I wond'ring look'd, beside it stood
 One shap'd and wing'd like one of those from Heaven
 By us oft seen ; his dewy locks distill'd 56
 Ambrosia ; on that tree he also gaz'd ;

ceits engendering pride, which we are told the devil endeavoured to instil into her !

53. *Much fairer*---as the sensations are often more pleasing, and the images more lively, when we are asleep than when we are awake.

56. *His dewy locks distill'd ambrosia*. Virgil, in his description of Venus, has recourse to similar expressions---*ambrosia*, though the imaginary food of the gods, is an appellation which signifies any thing peculiarly pleasing to the smell or taste---so that it is very happily used on this occasion.

Eve's Dream.

And, O fair plant, said he, with fruit surcharg'd,
Deigns none to ease thy load, and taste thy sweet,
Nor God, nor Man? Is knowledge so despis'd? 60
Or envy', or what reserve, forbids to taste?
Forbid who will, none shall from me withhold
Longer thy offer'd good, why else set here?
This said, he paus'd not, but with vent'rous arm
He pluck'd, he tasted; me damp horror chill'd 65
At such bold words, vouch'd with a deed so bold:
But he thus overjoy'd, O fruit divine,
Sweet of thyself, but much more sweet thus cropt,
Forbidden here, it seems, as only fit
For Gods, yet able to make Gods of Men: 70
And why not Gods of Men, since good, the more
Communicated, more abundant grows,
The author not impair'd, but honour'd more?
Here, happy creature, fair angelic Eve,
Partake thou also; happy though thou art, 75
Happier thou may'st be, worthier canst not be:
Take this, and be henceforth among the Gods,
Thyself a Goddess, not to earth confin'd,
But sometimes in the air, as we, sometimes
Ascend to Heav'n, by merit thine, and see 80
What life the Gods live there, and such live thou.
So saying, he drew nigh, and to me held,
Ev'n to my mouth, of that same fruit held part
Which he had pluck'd; the pleasant savoury smell
So quicken'd appetite, that I, methought, 85
Could not but taste. Forthwith up to the clouds
With him I flew, and underneath beheld
The earth outstretch'd immense, a prospect wide

Adam's Reply.

And various : wond'ring at my flight and change
 To this high exaltation ; suddenly 90
 My guide was gone, and I, methought, sunk down,
 And fell asleep ; but O how glad I wak'd
 To find this but a dream ! Thus Eve her night
 Related, and thus Adam answer'd sad.

BEST image of myself and dearer half, 95
 The trouble of thy thoughts this night in sleep
 Affects me equally ; nor can I like
 This uncouth dream, of evil sprung I fear ;
 Yet evil whence ? in thee can harbour none,
 Created pure. But know that in the soul 100
 Are many lesser faculties, that serve
 Reason as chief ; among these fancy next
 Her office holds ; of all external things,
 Which the five watchful senses represent,
 She forms imaginations, airy shapes, 105
 Which reason, joining or disjoining, frames
 All what we' affirm or what deny, and call
 Our knowledge or opinion ; then retires
 Into her private cell when nature rests.
 Oft in her absence mimic fancy wakes 110
 To imitate her ; but misjoining shapes,
 Wild work produces oft, and most in dreams,
 Ill matching words and deeds long past or late.
 Some such resemblances methinks I find

93. *Her night related* ; that is, she related the visions and dreams which frequently occur in the *night*.

94. *And thus Adam* ; for *he* (says Addison), conformable to his superior character for wisdom, instructs and comforts Eve upon this occasion.

 Eve's Weeping.

Of our last evening's talk in this thy dream, 115
 But with addition strange; yet be not sad.
 Evil into the mind of God or Man
 May come and go, so unapprov'd, and leave
 No spot or blame behind: which gives me hope,
 That what in sleep thou didst abhor to dream, 120
 Waking thou never wilt consent to do.
 Be not dishearten'd then, nor cloud those looks,
 That wont to be more cheerful and serene
 Than when fair morning first smiles on the world;
 And let us to our fresh employments rise 125
 Among the groves, the fountains, and the flowers,
 That open now their choicest bosom'd smells,
 Reserv'd from night, and kept for thee in store.

So cheer'd he his fair spouse, and she was cheer'd,
 But silently a gentle tear let fall 130
 From either eye, and wip'd them with her hair;
 Two other precious drops that ready stood,
 Each in their crystal sluice, he ere they fell
 Kiss'd, as the gracious signs of sweet remorse
 And pious awe, that fear'd to have offended. 135

So all was clear'd, and to the field they haste.
 But first, from under shady arbo'rous roof
 Soon as they forth were come to open sight
 Of day-spring, and the sun, who scarce up-risen,

117. *Of God or Man.* God, it has been remarked, must here signify *angel*, as it frequently does in this poem. For *God cannot be tempted with evil*, as St. James says, i. 13, of the Supreme Being.

129. *So cheered he, and she was cheered*; after the scripture phraseology, Jer. xx. 7, "Thou hast deceived me, and I was deceived." The subsequent lines possess an uncommon degree of beauty!

Devotion of Adam and Eve.

With wheels yet hovering o'er the ocean brim, 140
 Shot parallel to th' earth his dewy ray,
 Discovering in wide landscape all the east
 Of Paradise and Eden's happy plains,
 Lowly they bow'd adoring, and began
 Their orisons, each morning duly paid 145
 In various style; for neither various style
 Nor holy rapture wanted they to praise
 Their Maker, in fit strains pronounc'd and sung
 Unmeditated, such prompt eloquence
 Flow'd from their lips, in prose or numerous verse,
 More tuneable than needed lute or harp 151
 To add more sweetness! and they thus began.

THESE are thy glorious works, Parent of good,
 Almighty, thine this universal frame,
 Thus wondrous fair; thyself how wondrous then!
 Unspeakable, who sit'st above these Heavens 156
 To us invisible, or dimly seen
 In these thy lowest works; yet these declare
 Thy goodness beyond thought, and pow'r divine.
 Speak, ye who best can tell, ye sons of light, 160
 Angels; for ye behold him, and with songs
 And choral symphonies, day without night,

153. *These are thy glorious works.* "This invocation awakens (says Addison) that divine enthusiasm which is so natural to devotion." The critic then ingeniously remarks, that it was in a particular manner, suitable to our first parents, who had the creation fresh upon their minds, and had not seen the various dispensations of Providence, nor consequently could be acquainted with those many topics of praise, which might afford matter to the devotions of their posterity.

162. *Day without night*---without such night as ours; for the

Devotional Address.

Circle his throne rejoicing; ye in Heaven,
 On Earth, join all ye Creatures to extol
 Him first, him last, him midst, and without end. 165
 Fairest of stars, last in the train of night,
 If better thou belong not to the dawn,
 Sure pledge of day, that crown'st the smiling morn
 With thy bright circlet, praise him in thy sphere,
 While day arises, that sweet hour of prime. 170
 Thou sun, of this great world both eye and soul,
 Acknowledge him thy greater, sound his praise
 In thy eternal course, both when thou climb'st,
 And when high noon hast gain'd, and when thou fall'st.
 Moon, that now meets the orient sun, now fly'st,
 With the fix'd stars, fix'd in their orb that flies, 176
 And ye five other wand'ring fires that move
 In mystic dance, not without song, resound
 His praise, who out of darkness call'd up light.
 Air, and ye elements, the eldest birth 180
 Of Nature's womb, that in quaternion run

darkness there is no more than *grateful twilight*. The reader is referred to the 645th line of this book for further illustration.

165, 166. In these two lines the poet is supposed to have imitated Theocritus and Homer, those masters of ancient poetry.

171. *Both eye and soul*. Ovid calls the SUN the *eye*, and Pliny, the *soul* of the world!

173. *Eternal course*, for *continual* course---a sense in which the word is frequently used throughout the classics.

178. *In mystic dance*, alluding to Pythagoras's notion of the music of the spheres, by which he no doubt understood the proportion, regularity, and harmony, of the planetary motions.

181. *In quaternion run*; that is, in a four-fold mixture and combination run a perpetual circle, one element continually changing

Devotional Address.

Perpetual circle, multiform, and mix,
 And nourish all things ; let your ceaseless change
 Vary to our great Maker still new praise.
 Ye Mists and Exhalations, that now rise 185
 From hill or streaming lake, dusky or grey,
 Till the sun paint your fleecy skirts with gold,
 In honour to the world's great Author rise,
 Whether to deck with clouds th' uncolour'd sky,
 Or wet the thirsty earth with falling showers, 190
 Rising or falling, still advance his praise.
 His praise, ye Winds, that from four quarters blow,
 Breathe soft or loud ; and wave your tops, ye Pines,
 With every plant, in sign of worship wave.
 Fountains, and ye that warble as ye flow, 195
 Melodious murmurs, warbling tune his praise.
 Join voices all, ye living Souls ; ye Birds,
 That singing up to Heav'n gate ascend,
 Bear on your wings and in your notes his praise.
 Ye that in waters glide, and ye that walk 200
 The earth, and stately tread, or lowly creep,
 Witness if I be silent, morn or even,
 To hill, or valley, fountain, or fresh shade,
 Made vocal by my song, and taught his praise.
 Hail, universal Lord, be bounteous still 205
 To give us only good ; and, if the night

into another; according to the doctrine of Heraclitus, borrowed from Orpheus.

197. *Ye living souls*---soul being here used as it is sometimes in scripture for other creatures beside man. In the Hebrew, *life* and *soul* have frequently one and the same meaning.

206. *To give us only good*. The poet, according to Dr. Bentley

Raphael called.

Have gather'd ought of evil or conceal'd,
 Disperse it, as now light dispels the dark.
 So pray'd they innocent, and to their thoughts
 Firm peace recover'd soon and wonted calm. 210
 On to their morning's rural work they haste
 Among sweet dews and flow'rs ; where any row
 Of fruit-trees over-woody reach'd too far
 Their pamper'd boughs, and needed hands to check
 Fruitless embraces ; or they led the vine 215
 To wed her elm ; she, spous'd, about him twines
 Her marriageable arms, and with her brings
 Her dow'rs th' adopted clusters, to adorn
 His barren leaves. Them thus employ'd beheld
 With pity Heav'n's high King, and to him call'd 220
 Raphael, the sociable Spi'rit, that deign'd
 To travel with Tobias, and secur'd
 His marriage with the sev'ntimes-wedded maid.

RAPHAEL, said he, thou hear'st what stir on earth
 Satan from Hell, scap'd through the darksome gulf,
 Hath rais'd in Paradise, and how disturb'd 226
 This night the human pair ; how he designs

had a reference to Plato's famous prayer, 110, "Jupiter give us good things whether we pray for them or not, and remove from us evil things even though we pray for them."

211. *They haste*, being probably later than usual, on account of the devotions in which they had been absorbed.

214. *Pamper'd*, from the French *pampré*, which applied to a vineyard, implies that it is overgrown with superfluous and fruitless branches.

221. *Raphael, the sociable Spi'rit*---therefore very properly sent to converse with Adam on this occasion. For the history of Tobias, see the Book of Tobit, in the apocryphal writings.

 Charge to Raphael.

In them at once to ruin all mankind.
 Go, therefore, half this day as friend with friend
 Converse with Adam, in what bow'r or shade 230
 Thou find'st him from the heat of noon retir'd,
 To respite his day lay labour with repast,
 Or with repose ; and such discourse bring on,
 As may advise him of his happy state,
 Happiness in his pow'r left free to will, 235
 Left to his own free will, his will though free,
 Yet mutable ; whence warn him to beware
 He swerve not too secure : tell him withal
 His danger, and from whom ; what enemy,
 Late fall'n himself from Heav'n, is plotting now 240
 The fall of others from like state of bliss ;
 By violence ? no, for that shall be withstood ;
 But by deceit and lies ; this let him know,
 Lest wilfully transgressing he pretend
 Surprisal, unadmonish'd, unforewarn'd. 245
 So spake th' eternal Father, and fulfill'd
 All justice : nor delay'd the winged Saint
 After his charge receiv'd ; but from among
 Thousand celestial Ardors, where he stood
 Veil'd with his gorgeous wings, up springing light, 250

235. *Happiness in his pow'r left free to will* ; that is, in the power of him left free to will.

247. *Nor delay'd the winged Saint*. The departure of Raphael from before the throne, and his flight through the quires of angels are well worthy of observation.

249. *Ardors* ; here Milton means seraphim, an order of angels ; probably using the word in this connection for the purpose of securing a greater variety.

 Raphael's Journey.

Flew through the midst of Heav'n ; th' angelic quires,
 On each hand parting, to his speed gave way
 Through all th' empyreal road ; till at the gate
 Of Heav'n arriv'd, the gate self-open'd wide,
 On golden hinges turning, as by work 255
 Divine the sov'reign Architect had fram'd.
 From hence no cloud, or, to obstruct his sight,
 Star interpos'd, however small he sees,
 Not unconform to other shining globes,
 Earth and the gard'n of God, with cedars crown'd
 Above all hills. As when by night the glass 261
 Of Galileo, less assur'd, observes
 Imagin'd lands and regions in the moon ;
 Or pilot, from amidst the Cyclades,
 Delos or Samos first appearing, kens 265
 A cloudy spot : down thither prone in flight
 He speeds, and, through the vast ethereal sky
 Sails between worlds and worlds, with steady wing,
 Now on the polar winds, then with quick fan
 Winnows the buxom air ; till within soar 270

254. *Self-open'd wide.* Homer makes the gates of heaven open of their own accord to the deities who passed through them! ---See the Iliad, Book V. line 749.

259. *Not unconform ;* that is, *not unlike to other shining globes,* and in it Paradise, *the garden of God,* that was *crowned with cedars,* which were higher than the highest *hills.*

262. *Galileo,* a native of Florence, who first used the telescope in the observation of the heavens. *Cyclades,* a cluster of islands in the Mediterranean Sea, of which *Delos* and *Samos* were the largest, therefore first seen though in obscurity. All this implies how much more clearly the angel sees not the whole globe only, but also the Mount of Paradise.

Raphael reaches Paradise.

Of tow'ring eagles, to' all the fowls he seems
A Phoenix, gaz'd by all, as that sole bird,
When to inshrine his reliques in the sun's
Bright temple, to Egyptian Thebes he flies.
At once on th' eastern cliff of Paradise 275
He lights, and to his proper shape returns
A Seraph wing'd; six wings he wore, to shade
His lineaments divine; the pair that clad
Each shoulder broad, came mantling o'er his breast
With regal ornament: the middle pair 280
Girt like a starry zone his waist, and round
Skirted his loins and thighs with downy gold
And colours dipt in Heav'n; the third his feet
Shadow'd from either heel with feather'd mail,
Sky-tinctur'd grain. Like Maia's son he stood, 285
And shook his plumes, that heav'nly fragrance fill'd
The circuit wide. Straight knew him all the bands
Of Angels under watch; and to his state,
And to his message high, in honour rise;

271. *Seems a phoenix*---not one in reality. The *phœnix* is called *sole bird*, for the naturalists speak of it as single, or the only one of its kind; they say it lives five hundred years, and being thus advanced in age, it builds itself a funeral pile of wood and aromatic gums, which, being kindled by the sun, it is there consumed by the fire, and another phoenix arises out of its ashes---the bird then carries the relics to Egypt for the purpose the poet has mentioned.

276. *Proper shape returns*---stood on his feet and gathered up his six wings into their proper shape and situation. See Isaiah, vi. 2, "The seraphims each one had six wings."

285. *Like Maia's son he stood*. The graceful posture of Raphael, in standing after he had alighted, is here particularly compared to Mercury.

Adam sees Raphael.

For on some message high they guess'd him bound.
 Their glittering tents he pass'd, and now is come 291
 Into the blissful field, through groves of myrrh,
 And flow'ring odours, cassia, nard, and balm;
 A wilderness of sweets; for Nature here
 Wanton'd as in her prime, and play'd at will 295
 Her virgin fancies, pouring forth more sweet,
 Wild above rule or art; enormous bliss.
 Him through the spicy forest onward come
 Adam discern'd, as in the door he sat
 Of his cool bow'r, while now the mounted sun 300
 Shot down direct his fervid rays to warm
 Earth's inmost womb, more warmth than Adam needs:
 And Eve within, due at her hour prepar'd
 For dinner savoury fruits, of taste to please
 True appetite, and not disrelish thirst 305
 Of necta'rous draughts between, from milky stream,
 Berry or grape: to whom thus Adam call'd.
 HASTE hither, Eve, and worth thy sight behold,
 Eastward among those trees, what glorious shape
 Comes this way moving; seems another morn 310
 Ris'n on mid-noon; some great behest from Heaven

298. *Him through the spicy forest*---the reception of Raphael by the guardian angels, his passing through the wilderness of sweets, and his distant appearance have all the graces of poetry.

299. *As in the door he sat.* Thus, in Gen. xviii. 1, "Abraham was visited by three angels when *he sat in the tent door in the heat of the day.*"

310. *Seems another morn*, that is, *the glorious shape seems another morn.* And this *morn*, said here to be *ris'n on mid-noon*, is probably taken from Italian poetry.

Bounty of Paradise.

To us perhaps he brings, and will vouchsafe
 This day to be our guest. But go with speed,
 And what thy stores contain bring forth, and pour
 Abundance, fit to honour and receive 315

Our heav'nly stranger: well we may afford
 Our givers their own gifts, and large bestow
 From large bestow'd, where Nature multiplies
 Her fertile growth, and by disburd'ning grows
 More fruitful, which instructs us not to spare. 320

To whom thus Eve. Adam, earth's hallow'd mould,
 Of God inspir'd, small store will serve, where store,
 All seasons, ripe for use hangs on the stalk;
 Save what by frugal storing firmness gains
 To nourish, and superfluous moist consumes: 325

But I will haste, and from each bough and brake,
 Each plant and juiciest gourd, will pluck such choice
 To entertain our Angel guest, as he
 Beholding shall confess, that here on Earth
 God hath dispens'd his bounties as in Heav'n. 330

So saying, with dispatchful looks in haste
 She turns, on hospitable thoughts intent
 What choice to choose for delicacy best,
 What order, so contriv'd as not to miss
 Tastes, not well join'd, inelegant, but bring 335
 Taste after taste upheld with kindest change;
 Bestirs her then, and from each tender stalk

331. *With dispatchful looks.* Here is a description of Eve in her domestic employments! Would that all her daughters had been equally attentive to the retired--but essential duties of housewifery!

Eve's Hospitality.

Whatever Earth, all-bearing mother yields
 In India East or West, or middle shore
 In Pontus or the Punic coast, or where 340
 Alcinous reign'd, fruit of all kinds, in coat
 Rough or smooth rin'd, or bearded husk, or shell,
 She gathers, tribute large, and on the board
 Heaps with unsparing hand; for drink the grape
 She crushes, inoffensive must, and meaths 345
 From many a berry'; and from sweet kernels press'd
 She tempers dulcet creams, nor these to hold
 Wants her fit vessels pure, then strews the ground
 With rose and odours from the shrub unfum'd.

MEANWHILE our primitive great sire, to meet 350
 His God-like guest, walks forth, without more train
 Accompanied than with his own complete
 Perfections: in himself was all his state,
 More solemn than the tedious pomp that waits
 On princes, when their rich retinue long 355

338. *All-bearing mother*---Eve gathered all manner of fruits which the earth has ever produced.

339. *India East or West*, now commonly called the *East and West Indies*. *Pontus* in Asia; *Punic coast* in Africa, both on the middle shore or borders of the Mediterranean Sea; and *Alcinous*, famous for his gardens in the island now known by the name of *Corfu*, under the dominion of the Venetians.

345. *Inoffensive must*---not possessing an intoxicating quality. *Meaths* or meads, a sweet drink. This word is found in Chaucer's writings.

348, 349. *Vessels pure*; the shells of nuts, and rinds of fruits. *Shrub unfum'd*; with its natural scent, not as in fumigations.

352. *With*; this word is redundant---seemingly introduced for the sake of the poetry.

Adam's Address and the Angel's Reply.

Of horses led, and grooms besmear'd with gold,
 Dazzles the crowd, and sets them all agape.
 Nearer his presence Adam, though not aw'd,
 Yet with submiss approach and reverence meek,
 As to' a superior nature, bowing low, 360
 Thus said. Native of Heav'n, for other place
 None can than Heav'n such glorious shape contain ;
 Since by descending from the thrones above,
 Those happy places thou hast deign'd awhile
 To want, and honour these, vouchsafe with us 365
 Two' only, who yet by sov'reign gift possess
 This spacious ground, in yonder shady bower
 To rest, and what the garden choicest bears
 To sit and taste, till this meridian heat
 Be over, and the sun more cool decline. 370

WHOM thus th' angelic Virtue answer'd mild.
 Adam, I therefore came, nor art thou such
 Created, or such place hast here to dwell,
 As may not oft invite, though Spi'rits of Heav'n,
 To visit thee : lead on then where thy bower 375
 O'ershades ; for these mid-hours, till evening rise,
 I have at will. So to the sylvan lodge
 They came, that like Pomona's arbour smil'd
 With flow'rets deck'd and fragrant smells ; but Eve
 Undeck'd save with herself, more lovely far 380

369. *To sit and taste* ; that is, to taste as he is sitting.

371. *Th' angelic Virtue* ; meaning the *angel himself*.

378. *Pomona*, the goddess of fruit-trees, but her arbour was not more delightful in imagination, than this arbour of Adam and Eve was in reality.

 Angel's Address to Eve.

Than Wood-Nymph, or the fairest Goddess feign'd
 Of three that in mount Ida naked strove,
 Stood to entertain her guest from Heav'n; no veil
 She needed, virtue proof; no thought infirm
 Alter'd her cheek. On whom the Angel Hail 385
 Bestow'd, the holy salutation us'd
 Long after to blest Mary, second Eve.

HAIL Mother of Mankind! whose fruitful womb,
 Shall fill the world more numerous with thy sons,
 Than with these various fruits the trees of God 390
 Have heap'd this table. Rais'd of grassy turf
 Their table was, and mossy seats had round,
 And on her ample square from side to side
 All autumn pil'd, though spring and autumn here
 Danc'd hand in hand! Awhile discourse they hold;
 No fear lest dinner cool; when thus began 396
 Our author. Heav'nly stranger, please to taste
 These bounties, which our Nourisher, from whom
 All perfect good, unmeasur'd out, descends,
 To us for food and for delight hath caus'd 400
 The earth to yield; unsavoury food perhaps
 To spiritual natures; only this I know,

382. *Of three that in Mount Ida, &c.*---alluding to the well-known story of Paris, in preferring Venus to Juno, and Minerva, that is, beauty, to power and wisdom. Solomon, however, desired wisdom rather than riches and honour.

385. *Hail bestow'd.* The solemnity of this *hail* bestowed by the angel on the mother of mankind, with the figure of Eve ministering at the table, are (says Addison) circumstances to be admired!

387. *Second Eve*---Mary, in Luke i. 28, is called *second Eve*, as Christ is sometimes called the *second Adam*.

394. *Autumn pil'd*; that is, the fruits of autumn.

Food of Angels.

That one celestial Father gives to all.
 To whom the Angel. Therefore what he gives
 (Whose praise be ever sung) to Man in part 405
 Spiritual, may of purest Spi'rits be found
 No' ingrateful food : and food alike those pure
 Intelligential substances require,
 As doth your rational ; and both contain
 Within them every lower faculty 410
 Of sense, whereby they hear, see, smell, touch, taste,
 Tasting concoct, digest, assimilate,
 And corporeal to incorporeal turn.
 For know, whatever was created, needs
 To be sustain'd and fed ; of elements 415
 The grosser feeds the purer, earth the sea,
 Earth and the sea feed air, the air those fires
 Ethereal, and, as lowest, first the moon ;
 Whence in her visage round those spots, unpurg'd
 Vapours not yet into her substance turn'd. 420
 Nor doth the moon no nourishment exhale
 From her moist continent to higher orbs.
 The sun, that light imparts to all, receives
 From all his alimential recompence
 In humid exhalations, and at even 425

407. *No ingrateful food.* This singular idea of angels eating, is, in the opinion of some critics, taken from Psal. lxxviii. 25, "Man did eat angels' food"---a passage, however, which admits of a different translation.

415. *Of elements, &c.* For these eleven lines Milton has been severely censured by Dr. Bentley --- but it must be recollected, that the poet here speaks according to the notions of the then prevalent system of philosophy.

 Feast of Paradise.

Sups with the ocean. Though in Heav'n the trees
 Of life ambrosial fruitage bear, and vines
 Yield nectar ; though from off the boughs each morn
 We brush mellifluous dew, and find the ground
 Cover'd with pearly grain : yet God hath here 430
 Varied his bounty so with new delights,
 As may compare with Heaven ; and to taste
 Think not I shall be nice. So down they sat,
 And to their viands fell ; nor seemingly
 The Angel, nor in mist, the common gloss 435
 Of Theologians ; but with keen dispatch
 Of real hunger, and concoctive heat
 To transubstantiate : what redounds, transpires
 Through Spi'rits with ease ; nor wonder if, by fire
 Of sooty coal th' empyric alchemist 440
 Can turn, or holds it possible to turn,
 Metals of drossiest ore to perfect gold
 As from the mine. Meanwhile at table Eve
 Minister'd naked, and their flowing cups

426, 427. *In heav'n the trees and vines.* Thus, Rev. xxii. 2, "In the midst there was the tree of life ;" and, Matt. xxvi. 29, "This fruit of the vine"---both passages relate to a future state of being.

430. *Pearly grain*---alluding to *manna* ; see Psal. cv. 40, where it is spoken of as *a small round thing* ; and Exodus xvi. 14, where it is said to have been *white like coriander seed*.

436. *Theologians*, or divines ; referring to some of the fathers and ancient doctors, who contended that angels did not eat in reality.

440. *Empyric alchemist*. An alchemist is a person who studies the transmutation or changing of metals ; and, the *empyric alchemist*, is one who makes bold experiments without much skill in the art, like a quack in physic.

Adam Addresses the Angel.

With pleasant liquors crown'd : O innocence 445
 Deserving Paradise ! if ever, then,
 Then had the sons of God excuse to' have been
 Enamour'd at that sight ; but in those hearts
 Love unlibidinous reign'd, nor jealousy
 Was understood, the injur'd lover's Hell ! 450

Thus, when with meats and drinks they had suffic'd,
 Not burden'd nature, sudden mind arose
 In Adam, not to let th' occasion pass,
 Giv'n by him this great conference, to know
 Of things above this world, and of their being 455
 Who dwell in Heav'n, whose excellence he saw
 Transcend his own so far, whose radiant forms
 Divine effulgence, whose high pow'r so far
 Exceeded human, and his wary speech
 Thus to th' empyreal minister he fram'd. 460

INHABITANT with God, now know I well
 Thy favour, in this honour done to Man,
 Under whose lowly roof thou hast vouchsaf'd

445. *Liquors crown'd*---to crown their cups was a phrase among the Greeks and Romans for filling them above the brim, but yet not so as to run over.

447. *Then had the sons of God* ; the doubling of the word *then* has been admired for its emphasis ; and the sentiment is taken from Gen. vi. 2, "The sons of God saw," &c.

449. *Jealousy*. How finely is this turbulent passion here denominated---*the injur'd lover's hell* !

451, 452. *Suffic'd, not burden'd nature*---the true end of eating and drinking : what a pity then is it that the means of sustenance should ever have been abused !

460. *Empyreal minister* ; that is, *ærial* minister---alluding to his having come from heaven.

 Angel's Reply.

To enter, and these earthly fruits to taste,
 Food not of Angels, yet accepted so, 465
 As that more willingly thou couldst not seem
 At Heav'n's high feasts to' have fed : yet what com-
 pare ?

To whom the wing'd Hierarch reply'd.
 O Adam, one Almighty is, from whom
 All things proceed, and up to him return, 470
 If not deprav'd from good, created all
 Such to perfection, one first matter all,
 Endued with various forms, various degrees
 Of substance, and in things that live, of life ;
 But more refin'd, more spirit'ous, and pure, 475
 As nearer to him plac'd, or nearer tending,
 Each in their several active spheres assign'd,
 Till body up to spirit work, in bounds
 Proportion'd to each kind. So from the root
 Springs lighter the green stalk, from thence the leaves
 More airy, last the bright consummate flower 481
 Spirits odorous breathes : flow'rs and their fruit,
 Man's nourishment, by gradual scale sublim'd,
 To vital spi'rits aspire, to animal,

468. *Hierarch*, from the Greek, signifying the chief of a sacred order. Raphael's *social* interview with our first parents has been the subject of general admiration.

478. *Body up to spirit work*. Milton has been here censured for ascribing to the archangel his own false notions in philosophy. Bishop Newton, however, supposes that the poet meant it as a comment on 1 Cor. xv. 44, &c. where the apostle speaks of a natural and spiritual body, and perhaps borrowed it from some of his systems of divinity.

Adam's Reply.

To intellectual ; give both life and sense, 485
 Fancy and understanding ; whence the soul
 Reason receives, and reason is her being,
 Discursive, or intuitive ; discourse
 Is ofttest yours, the latter most is ours,
 Differing but in degree, of kind the same. 490
 Wonder not then, what God for you saw good
 If I refuse not, but convert, as you,
 To proper substance : time may come, when Men
 With Angels may participate, and find
 No inconvenient di'et, nor too light fare ; 495
 And from these corporal nutriments perhaps
 Your bodies may at last turn all to spirit,
 Improv'd by tract of time, and wing'd ascend
 Ethereal, as we, or may at choice
 Here or in heav'nly Paradises dwell ; 500
 If ye be found obedient, and retain
 Unalterably firm his love entire,
 Whose progeny you are. Meanwhile enjoy
 Your fill what happiness this happy state
 Can comprehend, incapable of more. 505
 To whom the patriarch of mankind reply'd.
 O favourable Spi'rit, propitious guest,
 Well hast thou taught the way that might direct

498. *Wing'd ascend.* It is the doctrine of the ablest divines, that if Adam had not sinned he would never have died, but would have been translated from earth to heaven.

503. *Whose progeny.* Thus Paul, Acts xvii. 28, " We are also his offspring" --who took it from a poet of antiquity.

504. *Your fill what happiness--*your fill of what happiness, or to your fill what happiness.

 Angel's Reply.

Our knowledge, and the scale of nature set
 From centre to circumference, whereon, 510
 In contemplation of created things
 By steps we may ascend to God. But say,
 What meant that caution join'd, If ye be found
 Obedient? Can we want obedience then
 To him, or possibly his love desert, 515
 Who form'd us from the dust, and plac'd us here,
 Full to the utmost measure of what bliss
 Human desires can seek or apprehend?
 To whom the Angel. Son of Heav'n and Earth,
 Attend : That thou art happy, owe to God ; 520
 That thou continuest such, owe to thyself,
 That is, to thy obedience ; therein stand.
 This was that caution giv'n thee ; be advis'd.
 God made thee perfect, not immutable ;
 And good he made thee, but to persevere 525
 He left it in thy pow'r ; ordain'd thy will
 By nature free, not over-rul'd by fate
 Inextricable, or strict necessity :
 Our voluntary service he requires,
 Not our necessitated ; such with him 530
 Finds no acceptance, nor can find : for how

512. *Ascend to God.* The poet alludes to the Platonic philosophy, which rises from the consideration of particular created beauty to universal and uncreated beauty!

520. *Attend.* The sentences here are properly marked by a preceptive brevity. We must be short when we give commands, was a precept of Horace, and we know that Milton was thoroughly versed in the writings of antiquity.

528. *Inextricable*---any thing that cannot be disentangled.

Adam's Reply.

Can hearts, not free, be try'd whether they serve
Willing or no, who will but what they must
By destiny, and can no other choose?
Myself and all th' angelic host, that stand 535
In sight of God enthron'd, our happy state
Hold, as you yours, while our obedience holds :
On other surety none ; freely we serve,
Because we freely love, as in our will
To love or not ; in this we stand or fall : 540
And some are fall'n, to disobedience fall'n,
And so from Heav'n to deepest Hell ; O fall
From what high state of bliss into what woe !
To whom our great progenitor. Thy words
Attentive, and with more delighted ear, 545
Divine instructor, I have heard, than when
Cherubic songs by night from neighb'ring hills
Aereal music send : nor knew I not
To be both will and deed created free ;
Yet that we never shall forget to love 550
Our Maker, and obey him, whose command
Single is yet so just, my constant thoughts
Assur'd me', and still assure : though what thou tell'st
Hath past in Heav'n, some doubt within me move,

544. *Great progenitor*, or ancestor ; literally a person born before us---here beautifully applied to Adam, the first of human beings.

547. *Cherubic songs*. These nightly songs of the angels had been mentioned before in Book IV. line 680, with pleasure ; but still, such is the superiority of discourse, that the conversation of the angel is preferred.

552. *Single is yet so just* ; that is, the command not to eat of the forbidden tree---the only command given to man !

Adam's Request to Raphael.

But more desire to hear, if thou consent, 555
 The full relation, which must needs be strange,
 Worthy of sacred silence to be heard ;
 And we have yet large day, for scarce the sun
 Hath finish'd half his journey, and scarce begins
 His other half in the great zone of Heaven. 560

Thus Adam made request ; and Raphael,
 After short pause assenting, thus began.

High matter thou injoin'st me', O prime of men,
 Sad task and hard : for how shall I relate
 To human sense th' invisible exploits 565
 Of warring Spirits ? How without remorse
 The ruin of so many glorious once,
 And perfect while they stood ? how, last, unfold
 The secrets of another world, perhaps
 Not lawful to reveal ; yet for thy good 570
 This is dispens'd ; and what surmounts the reach
 Of human sense, I shall delineate so,
 By likening spiritual to corporal forms,
 As may express them best ; though what if Earth
 Be but the shadow' of Heav'n, and things therein, 575

557. *Sacred silence*--such as was required at the sacrifices and other religious ceremonies of the ancients.

563. *High matter, &c.* As Homer's Ulysses relates his adventures to Alcinous, and Virgil's Æneas recounts to Dido the history of the siege of Troy--so the angel here communicates to Adam the fall of the angels and the creation of the world.

574. *What if earth, &c.* That there is a greater resemblance between things in heaven and things on earth than is generally imagined, is artfully suggested by Milton as the best apology for those bold figures which he has employed, especially in his description of the battles of the angels.

 Raphael's Narrative.

Each to' other like, more than on earth is thought?—
 As yet this world was not, and Chaos wild
 Reign'd where these Heav'ns now roll, where Earth
 now rests

Upon her centre pois'd ; when on a day
 (For time, though in eternity, apply'd 580
 To motion, measures all things durable
 By present, past, and future) on such day
 As Heav'n's great year brings forth, th' empyreal host
 Of Angels by imperial summons call'd,
 Innumerable before th' Almighty's throne, 585
 Forthwith from all the ends of Heav'n appear'd
 Under their Hierarchs in orders bright :
 Ten thousand thousand ensigns high advanc'd,
 Standards and gonfalons 'twixt van and rear
 Stream in the air, and for distinction serve 590
 Of Hierarchies, of orders, and degrees :
 Or in their glittering tissues bear imblaz'd
 Holy memorials, acts of zeal and love
 Recorded eminent. Thus, when in orbs
 Of circuit inexpressible they stood, 595
 Orb within orb, the Father infinite,
 By whom in bliss imbosom'd sat the Son,

583. *Heav'n's great year*, referring to *Plato's great year*, which is the revolution of all the spheres---every thing returning to the point whence it set out at the commencement of their motion.

Ibid. *Empyreal host*. See 1 Kings, xxii. 19, "I saw the Lord sitting on his throne, and all the host of heaven standing by him," &c.

589. *Gonfalons*---some kind of *streamers* or banners, but of what particular kind authors are not agreed.

 Address concerning the Son.

Amidst, as from a flaming mount, whose top
 Brightness had made invisible, thus spake.

HEAR, all ye Angels, progeny of light, 600
 Thrones, Dominations, Princedoms, Virtues, Powers,
 Hear my decree, which unrevok'd shall stand.

This day I have begot whom I declare
 My only Son, and on this holy hill

Him have anointed whom ye now behold 605

At my right hand ; your head I him appoint ;

And by myself have sworn to him shall bow

All knees in Heav'n, and shall confess him Lord :

Under his great vicegerent reign abide

United as one individual soul, 610

For ever happy. Him who disobeys,

Me disobeys, breaks union, and that day,

Cast out from God and blessed vision, falls

Into' utter darkness, deep ingulph'd, his place

Ordain'd, without redemption, without end. 615

So spake th' Omnipotent, and with his words

All seem'd well pleas'd ; all seem'd, but were not all.

That day, as other solemn days, they spent

In song and dance about the sacred hill ;

Mystical dance, which yonder starry sphere 620

598. *Amidst, as from a flaming mount* ; an idea which seems to have been taken from the divine presence in the mount, Exod. xix. when God gave his commandments to the children of Israel.

602. *Hear my decree.* The following speech is chiefly composed of expressions derived from the sacred writings. Psal. ii. 6, 7, " Upon my holy hill," &c. Gen. xxii. 16, " By myself have I sworn," &c. Phil. ii. 10, 11, " At the name of Jesus every knee shall bow," &c.

 Charms of Paradise.

Of planets and of fix'd in all her wheels
 Resembles nearest, mazes intricate,
 Eccentric, intervolv'd, yet regular
 Then most, when most irregular they seem ;
 And in their motions harmony divine 625
 So smooths her charming tones, that God's own ear
 Listens delighted. Evening now approach'd
 (For we have also' our evening and our morn,
 We ours for change delectable, not need)
 Forthwith from dance to sweet repast they turn 630
 Desirous ; all in circles as they stood,
 Tables are set, and on a sudden pil'd
 With Angels' food, and rubied nectar flows
 In pearl, in diamond, and massy gold,
 Fruit of delicious vines, the growth of Heav'n. 635
 On flow'rs repos'd, and with fresh flow'rets crown'd,
 They eat, they drink, and in communion sweet
 Quaff immortality and joy, secure

625. *Harmony divine* ; commonly called the *music of the spheres* ; arising, according to the Pythagorean philosophy, from the wonderful proportions observed by the heavenly bodies in their various motions. The reader may recollect an imitation of this *music of the spheres* accompanying the exhibition of Mr. Walker's Transparent Orrery---the most delightful and rational species of entertainment that has ever yet engaged the public attention.

633. *Rubied nectar* ; that is, nectar the colour of rubies.

634. *In pearl, &c.* Homer's gods drink nectar in golden cups ; but here the nectar, or drink of the gods flows *in pearl, in diamond, and massy gold*. We have already noticed our Saviour intimating to his disciples that he should drink *new wine* with them in *his Father's kingdom*.

638. *Quaff immortality and joy*---drink largely and plentifully of immortal joy---a very poetical expression. Psal. xxxvi. 8, 9, "Thou

Angels stationed.

Of surfeit where full measure only bounds
 Excess, before th' all-bounteous King, who shower'd
 With copious hand, rejoicing in their joy. 641
 Now when ambrosial night with clouds exhal'd
 From that high mount of God, whence light and shade
 Spring both, the face of brightest Heav'n had chang'd
 To grateful twilight, (for night comes not there 645
 In darker veil) and roseate dews dispos'd
 All but th' unsleeping eyes of God to rest ;
 Wide over all the plain, and wider far
 Than all this globous earth in plain outspread,
 (Such are the courts of God) the angelic throng, 650
 Dispers'd in bands and files, their camp extend
 By living streams among the trees of life,
 Pavilions numberless, and sudden rear'd,
 Celestial tabernacles, where they slept
 Fann'd with cool winds ; save those who in their course
 Melodious hymns about the sov'reign throne 656
 Alternate all night long : but not so wak'd
 Satan ; so call him now, his former name
 Is heard no more in Heav'n ; he of the first
 If not the first Archangel, great in power, 660

shalt make them drink of the river of thy pleasures," &c. It is also said *secure of surfeit* ; that is, not liable to it, as we are, in our present imperfect condition---whilst the expressions *rejoicing in their joy*, impart a sublime idea of the divine goodness, whose perfect happiness *seems* to receive an addition from the creature's joy !

642. *Ambrosial* ; that is, refreshing and strengthening by means of sleep---for *ambrosia*, or the food of the gods, was supposed to possess this quality.

647. *Unsleeping eyes* ; Psal. cxxi. 4, " He that keepeth Israel shall neither slumber nor sleep."

Satan addresses Beelzebub.

In favour and pre-eminence, yet fraught
 With envy' against the Son of God, that day
 Honour'd by his great Father, and proclaim'd
 Messiah King anointed, could not bear
 Through pride that sight, and thought himself impair'd.
 Deep malice thence conceiving, and disdain, 666
 Soon as midnight brought on the dusky hour
 Friendliest to sleep and silence, he resolv'd
 With all his legions to dislodge, and leave
 Unworshipp'd, unobey'd the throne supreme 670
 Contemptuous, and his next subordinate
 Awak'ning thus, to him in secret spake.

SLEEP'ST thou, Companion dear, what sleep can
 close

Thy eye-lids? and remember'st what decree
 Of yesterday, so late hath pass'd the lips 675
 Of Heav'n's Almighty. Thou to me thy thoughts
 Wast wont, I mine to thee was wont to' impart;
 Both waking we were one; how then can now
 Thy sleep dissent? New laws thou seest impos'd;
 New laws from him who reigns, new minds may raise
 In us who serve, new counsels, to debate 681
 What doubtful may ensue: more in this place
 To utter is not safe. Assemble thou
 Of all those myriads which we lead the chief;

671. *Next subordinate*---or Beelzebub, who is always represented second to Satan.

674. *And remember'st*; that is, *when thou remember'st*, &c.

684. *The chief*---which signifies the *chiefs*, only this is a substantive, and that is the adjective; agreeing, as Bishop Pearce observes, with the word *angels* understood in the construction.

Satan harangues his Associates.

Tell them that by command, ere yet dim night 685
 Her shadowy cloud withdraws, I am to haste,
 And all who under me their banners wave,
 Homeward with flying march where we possess
 The quarters of the north; there to prepare
 Fit entertainment to receive our King 690
 The great Messiah, and his new commands,
 Who speedily through all the hierarchies
 Intends to pass triumphant, and give laws.
 So spake the false Archangel, and infus'd
 Bad influence into th' unwary breast 695
 Of his associate: he together calls,
 Or several one by one, the regent Powers,
 Under him regent: tells, as he was taught,
 That the most High commanding, now ere night,
 Now ere dim night had disincumber'd Heav'n, 700
 The great hierarchal standard was to move:
 Tells the suggested cause, and casts between
 Ambiguous words and jealousies, to sound
 Or taint integrity: but all obey'd
 The wonted signal, and superior voice 705

685. *Tell them, &c.* He begins his revolt with a lie---so well does Milton preserve the character given of him in scripture, John viii. 44, "The devil is a liar and the father of lies."

689. *Quarters of the north.* See Isaiah, xiv. 12, 13; also Jer. i. 14, iv. 6, and vi. 1. The north conveys the idea of a cold and inclement sky. St. Austin curiously says, that the *devil and his angels* are by a figure placed in the *north*, because they grew torpid with an icy hardness, being averse from the light and fervour of charity.

702. *Suggested cause*---the cause that Satan had suggested, namely, to prepare entertainment for their new king and receive his laws.

Father addresses the Son.

Of their great potentate ; for great indeed
 His name, and high was his degree in Heaven ;
 His count'nance, as the morning star that guides
 The starry flock, allur'd them, and with lies
 Drew after him the third part of Heav'n's host. 710
 Meanwhile th' eternal eye, whose sight discerns
 Abstrusest thoughts, from forth his holy mount
 And from within the golden lamps that burn
 Nightly before him, saw without their light
 Rebellion rising, saw in whom, how spread 715
 Among the sons of morn, what multitudes
 Were banded to oppose his high decree ;
 And smiling to his only Son thus said,
 SON, thou in whom my glory I behold
 In full resplendence, Heir of all my might ! 720
 Nearly it now concerns us to be sure
 Of our omnipotence, and with what arms

708. *Morning star.* In Isaiah, xiv. 12, Satan is denominated *Lucifer---son of the morning.*

710. *Third part of heav'n's host.* Thus, it is said, in Rev. xii. 3, 4, "Behold a great dragon---and his tail drew the third part of the stars of heaven, and did cast them to the earth."

711. *Eternal eye.* This expression, as well as *his countenance*, is a part for the whole, or the person himself. Thus, Psalm liv. 7, "Mine eye shall see his desire upon mine enemies."

713. *Golden lamps.* See Rev. iv. 5, "And there were seven lamps of fire burning before the throne."

716. *Sons of morn.* The angels are thus denominated, either on account of their early creation, or to express their beauty and gladness---the morning being the most delightful season of the day.

720. *Full resplendence.* Jesus Christ, in Heb. i. 2, 3, is stiled "the brightness of the Father's glory, and appointed heir of all things."

Son's Reply.

We mean to hold, what anciently we claim
 Of deity or empire ; such a foe
 Is rising who intends to' erect his throne 725
 Equal to ours, throughout the spacious north ;
 Nor so content, hath in his thought to try
 In battle, what our pow'r is, or our right.
 Let us advise, and to this hazard draw
 With speed what force is left, and all employ 730
 In our defence, lest unawares we lose
 This our high place, our sanctuary, our hill.

To whom the Son with calm aspect and clear,
 Lightning divine, ineffable, serene,
 Made answer, Mighty Father ! thou thy foes 735
 Justly hast in derision, and secure
 Laugh'st at their vain designs and tumults vain,
 Matter to me of glory, whom their hate
 Illustrates, when they see all regal power
 Giv'n me to quell their pride, and in event 740
 Know whether I be dext'rous to subdue
 The rebels, or be found the worst in Heav'n.

So spake the Son ; but Satan with his Powers
 Far was advanc'd on winged speed, an host
 Innumerable as the stars of night, 745
 Or stars of morning, dew-drops, which the sun
 Impearls on every leaf and every flower.
 Regions they pass'd, the mighty regencies

734. *Lightning divine*---in the sacred writings---an angel's countenance is said to have been like *lightning* !

746. *Dew drops*---the sun *impearls* them ; that is, turns them by his reflected beams into seeming pearls---as the *morn* was said before to sow the earth *with orient pearl*.

Satan's Palace.

Of Seraphim and Potentates and Thrones
 In their triple degrees ; regions to which 750
 All thy dominion, Adam, is no more
 Than what this garden is to all the earth,
 And all the sea, from one entire globose
 Stretch'd into longitude ; which having pass'd,
 At length into the limits of the north 755
 They came, and Satan to his royal seat
 High on a hill, far blazing, as a mount
 Rais'd on a mount, with pyramids and towers
 From diamond quarries hewn, and rocks of gold ;
 The palace of great Lucifer (so call 760
 That structure in the dialect of men
 Interpreted) which not long after, he
 Affecting all equality with God,
 In imitation of that mount whereon
 Messiah was declar'd in sight of Heav'n, 765
 The Mountain of the Congregation call'd ;
 For thither he assembled all his train,
 Pretending, so commanded, to consult
 About the great reception of their king
 Thither to come, and with calumnious heart 770
 Of counterfeited truth thus held their ears.

THRONES, Dominations, Princedoms, Virtues, Powers,
 ers,

750. *Triple*, or threefold ; a fancy which, according to Bentley, is derived from the schoolmen. Even the singular expression of *trinal triplicities* occurs more than once in Spencer's writings.

766. *Mountain of the congregation*---alluding to Isaiah xiv. 13, "I will sit also upon the mount of the congregation," &c.

772. *Virtues*, an order of angels distinguished by that name. It

 Address of Satan.

If these magnific titles yet remain
 Not merely titular, since by decree
 Another now hath to himself ingross'd 775
 All pow'r, and us eclips'd under the name
 Of King anointed, for whom all this haste
 Of midnight march, and hurried meeting here,
 This only to consult how we may best
 With what may be devis'd of honours new 780
 Receive him coming to receive from us
 Knee-tribute yet unpaid, prostration vile,
 Too much to one, but double how endur'd,
 To one and to his image now proclaim'd ?
 But what if better counsels might erect 785
 Our minds, and teach us to cast off this yoke ?
 Will ye submit your necks, and choose to bend
 The supple knee ? Ye will not, if I trust
 To know ye right, or if ye know yourselves
 Natives and sons of Heav'n possess'd before 790
 By none, and if not equal all, yet free,
 Equally free ; for orders and degrees
 Jar not with liberty, but well consist.
 Who can in reason then or right assume
 Monarchy over such as live by right 795
 His equals, if in pow'r and splendour less,
 In freedom equal ? Or can introduce
 Law and edict on us, who without law

receives its explication more particularly from line 840 of this book
 ---thither therefore we refer the reader for further illustration.

793. *Jar not with liberty* ; a metaphor taken from music, to
 which both the philosophers and poets have always loved to com-
 pare government.

Speech of Abdiel.

Err not? Much less for this to be our Lord,
 And look for adoration to th' abuse 800
 Of those imperial titles, which assert
 Our being ordain'd to govern, not to serve.

THUS far this bold discourse without controul
 Had audience, when among the Seraphim
 Abdiel, than whom none with more zeal ador'd 805
 The Deity', and divine commands obey'd,
 Stood up, and in a flame of zeal severe
 The current of his fury thus oppos'd.

O ARGUMENT blasphemous, false and proud!
 Words which no ear ever to hear in Heav'n 810
 Expected, least of all from thee, Ingrate,
 In place thyself so high above thy peers.
 Canst thou with impious obloquy condemn
 The just decree of God, pronounc'd and sworn,
 That to his only Son by right endued 815
 With regal sceptre, every soul in Heav'n
 Shall bend the knee, and in that honour due
 Confess him rightful king? Unjust thou say'st,
 Flatly unjust, to bind with laws the free,
 And equal over equals to let reign, 820
 One over all with unsucceeded power.
 Shalt thou give law to God, shalt thou dispute
 With him the points of liberty, who made
 Thee what thou art, and form'd the Pow'rs of Heav'n

799. *Much less for this*---can he assume to be *our Lord*. Such is Bishop Newton's explanation of a passage which he terms the most obscure in the whole poem. His note is very long, but the result is continued in the abovementioned interpretation.

Speech of Abdiel.

Such as he pleas'd, and circumscrib'd their being? 825
 Yet by experience taught we know how good,
 And of our good and of our dignity
 How provident he is, how far from thought
 To make us less, bent rather to exalt
 Our happy state under one head more near 830
 United. But to grant it thee unjust,
 That equal over equals monarch reign :
 Thyself though great and glorious dost thou count,
 Or all angelic nature join'd in one,
 Equal to him begotten Son? by whom 835
 As by his word the mighty Father made
 All things, even thee ; and all the Spi'rits of Heaven
 By him created in their bright degrees,
 Crown'd them with glory', and to their glory nam'd
 Thrones, Dominations, Princedoms, Virtues, Powers,
 Essential Pow'rs: nor by his reign obscur'd, 841
 But more illustrious made ; since he the head
 One of our number thus reduc'd becomes ;
 His laws our laws ; all honour to him done
 Returns our own. Cease then this impious rage, 845
 And tempt not these ; but hasten to appease
 Th' incensed Father, and the incensed Son,
 While pardon may be found in time besought.
 So spake the fervent Angel ; but his zeal
 None seconded, as out of season judg'd, 850

835. *By whom*, &c.---evidently taken from Coloss. i. 16, 17, "For by him were all things created that are in heaven," &c. The conclusion of the speech was no doubt suggested by Psal. ii. "Why do the heathen rage and the people imagine," &c. Thus we perceive how much Milton is indebted to various parts of the sacred writings!

 Reply of Satan.

Or singular and rash, whereat rejoic'd
 Th' Apostate, and more haughty thus reply'd.
 That we were form'd then say'st thou? and the work
 Of secondary hands, by task transferr'd 854
 From Father to his Son? Strange point and new!
 Doctrine which we would know whence learn'd: who
 saw
 When this creation was? Remember'st thou
 Thy making, while the Maker gave thee being?
 We know no time when we were not as now;
 Know none before us, self-begot, self-rais'd 860
 By our own quick'ning pow'r, when fatal course
 Had circled his full orb, the birth mature
 Of this our native Heav'n, ethereal sons.
 Our puissance is our own; our own right hand
 Shall teach us highest deeds, by proof to try 865
 Who is our equal: then thou shalt behold
 Whether by supplication we intend
 Address, to begirt th' almighty throne
 Beseeching or besieging. This report,
 These tidings carry to th' anointed King: 870
 And fly, ere evil intercept thy flight.

He said, and as the sound of waters deep

861. *Fatal course.* Milton makes Satan a sort of fatalist; but Bishop Newton adds, that it is no compliment to fatalism, thus to put it into the mouth of the devil.

864, 865. *Right hand shall teach,* from Psal. xlv. 4, "Thine own right hand shall teach thee terrible things."

869. *Beseeching or besieging.* This jingling of sounds, for which the poet has been censured, may, it seems, be justified by the authority of the best writers both in ancient and modern times.

872. *Sound of waters---the voice of a great multitude* in the act of

 Reply of Abdiel.

Hoarse murmur echo'd to his words applause
 Through the infinite host ; nor less for that
 The flaming Seraph fearless, though alone 875
 Incompass'd round with foes, thus answer'd bold.

O ALIENATE from God, O Spi'rit accurs'd,
 Forsaken of all good ; I see thy fall
 Determin'd, and thy hapless crew involv'd
 In this perfidious fraud, contagion spread 880
 Both of thy crime and punishment : henceforth
 No more to be troubled how to quit the yoke
 Of God's Messiah : those indulgent laws
 Will not be now vouchsaf'd ; other decrees
 Against thee are gone forth without recal ; 885
 That golden sceptre, which thou didst reject,
 Is now an iron rod to bruise and break
 Thy disobedience. Well thou didst advise,
 Yet not for thy advice or threats I fly
 These wicked tents devoted, lest the wrath 890
 Impendent, raging into sudden flame
 Distinguish not : for soon expect to feel
 His thunder on thy head, devouring fire !
 Then who created thee lamenting learn,
 When who can uncreate thee thou shalt know. 895

applauding---is, in Rev. xix. 6, compared to *the voice of many waters*.

887. *Iron rod to break*---alluding to Psal. ii. 9, "Thou shalt break them with a rod of iron," &c.

890. *Wicked tents devoted*---supposed to refer to Numb. xvi. where Moses exhorts the congregation, saying, "Depart I pray you from the tents of these wicked men," &c.

Character of Abdiel.

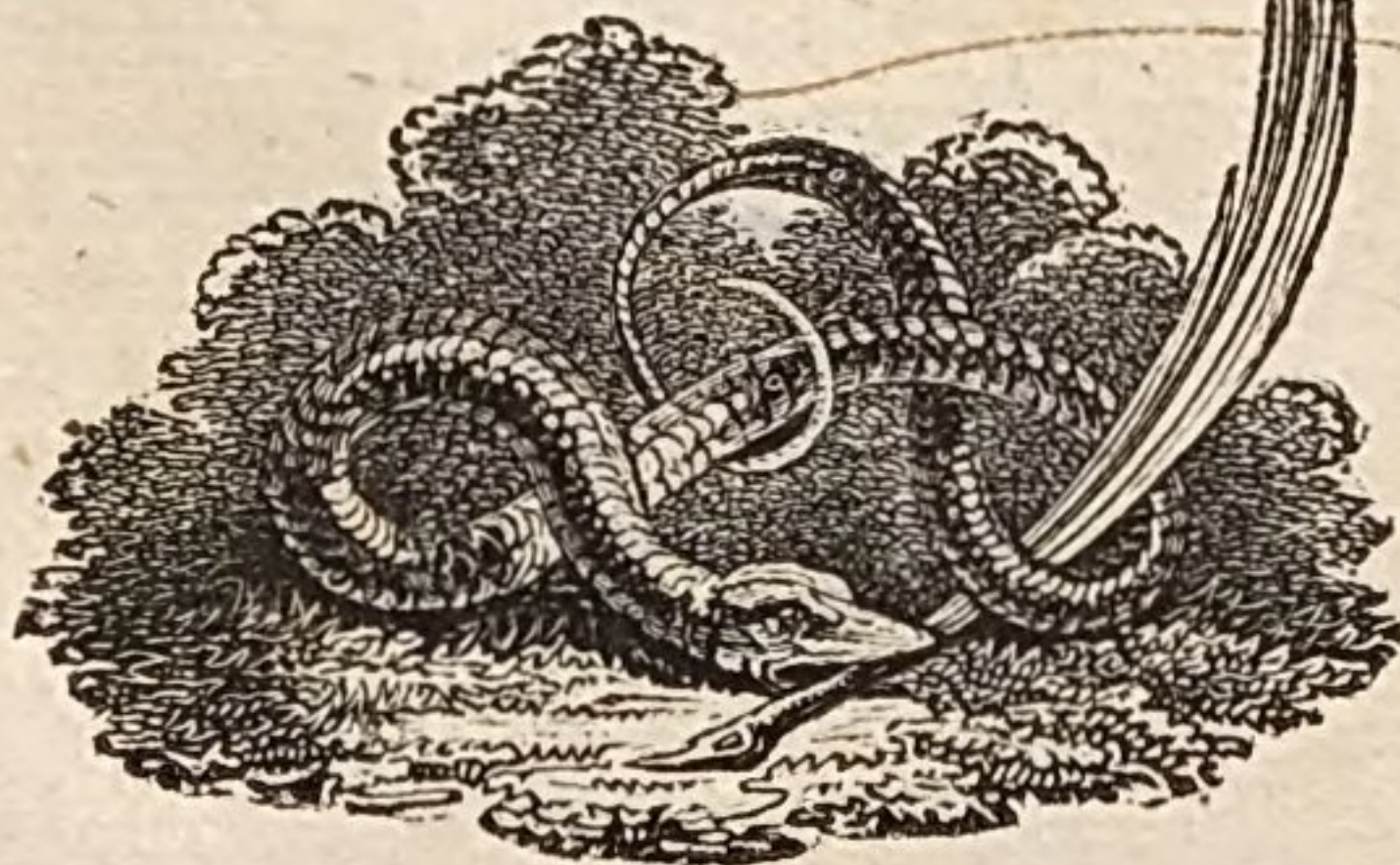
So spake the Seraph Abdiel, faithful found
 Among the faithless, faithful only he ;
 Among innumerable false, unmov'd,
 Unshaken, uneduc'd, untterrify'd
 His loyalty he kept, his love, his zeal ; 900
 Nor number, nor example with him wrought
 To swerve from truth, or change his constant mind
 Though single. From amidst them forth he pass'd,
 Long way through hostile scorn, which he sustain'd
 Superior, nor of violence fear'd ought ; 905
 And with retorted scorn his back he turn'd
 On those proud tow'rs to swift destruction doom'd !

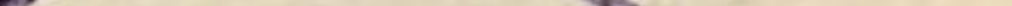
896. *Abdiel faithful found.* The part of Abdiel, who was the only spirit that in this infinite host of angels preserved his allegiance to his Maker, exhibits to us (says Addison) a noble moral of religious singularity. It is a pattern to those who live among mankind in their present state of degeneracy and corruption.

903. *From amidst them, &c.*---admirably expressive is this representation of that generous scorn and intrepidity with which *heroic virtue* is accompanied. It is an example every way worthy our imitation.

END OF BOOK V.

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